A LOST SHEEP RETURNED HOME:

Anglesey no. 1. 1675. 2.

OR,

THE MOTIVES OF THE Converſion to the Catholike Faith,

OF

THOMAS VANE,

Doctor of Divinity, and lately Chaplain to His Majeſty the King of England, &c.

The third Edition, with Additions.

PSAL. 118. 176.

I have gone aſtray like a ſheep that is loſt; ſeek thy ſervant, for I do not forget thy commandements.

S. Aug. Solil. cap. 33.

Gratias tibi ago illuminator & liberator meus, quoniam illuminâſti me, & cognovi te. Sero cognovi te veritas antiqua, ſero te cognovi veritas æterna.

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TO THE MOST EXCELLENT MAIESTY OF HENRIETTE MARIE, QUEEN OF ENGLAND, &c.

MADAM,

To be a nursing Mother *to the Church, is the dignity and duty of a* QVEENE; *to which attribute seeing you have a right, as well by your vertue as your honour, I am emboldned to prostrate my selfe, with this small* Treatise, *at your Royall feet. It hath pleased God out of his infinite, and by me, never-to-be-forgotten*

mercy, to call me to the Communion of the Catholique Church; *for which I have also been called to account, and that in your* Majesties *family; which hath moved me (with other considerations) as to publish this my defence, so to crave your* Majesties *Patronage both of it & me. Never did persecution against* Catholiques *in* England *rage as now it doth; where like* Herod, *who as soon as* Christ *was borne, sent forth men to destroy him; So they, as soon as one is made a* Catholique, *or known to be so, seek his destruction. And as* Herod *because he would be sure (as he thought) to destroy* Christ, *destroyed all the* Children *that were about his age; So doe they pursue the legall* Protestants, *as having a little resemblance with* Catholiques, *that so they may (as they hope) spunge out all the remains and memory of the* Catholique religion.

And as God sent our Saviour *into the world, and subjected him to all humane infirmities (except sinne) like unto us, that he might be mercifull; So hath he humbled your* Majesty, *even to a lower descent of suffering (considering your exaltation, from whence it must take its measure) than any other, who like an invaluable* Diamond, *were made to be firmely set in the*

most

most precious esteem of mankind; but by the unrelenting malice of monsters have been brought to extreme degrees of calamity: whose excellence as it is endeared to us all by your sufferings; so our sufferings (your heart being the more intendred by the sense of your own) we hope, shall render your Majesty *the more propitious to us; who suffer not only as good subjects to the* King, *but to God also in the* Catholique religion. *Your gracious soule hath more antidote in it, then all the world hath poyson; which will therefore in your affliction make you like the Sun, which shewes his greatest countenance in his lowest declension; and bring you out of it, like gold out of the fire, refined, not consumed; which when it doth, as the good theef did our* Saviour on the Crosse, *So we beseech you* Madam, *remember us when you come into your Kingdome. In the mean time, we will remember you in our praiers; That your fortune may surmount your greatnesse, and your vertue your fortune; That your greatnesse may be above envy, your goodnesse above detraction; That your illustrious example may darken the ages past, and lighten them to come; that you may live beloved and die lamented; lamented by earth, but joy'd by heaven; of which you shall be a part*

as well as a partaker, in giving the happineſſe of your preſence, and receive as a reward of all your ſufferings a never fading Diadem of glory: So prayes,

MADAM,

Your Majeſties

Moſt humble, moſt loyall,
and moſt devoted ſervant,

THO. VANE.

APPROBATIO DOCTORUM.

NOS infra scripti in Sacra Facultate Parisiensi Doctores Theologi, obtentâ veniâ, libellum Anglicum, cui titulus est, *A lost sheep returned home, or, The motives of the conversion to the Catholique faith of Thomas Vane, Doctor of Divinity and lately Chaplaine to the King of England*: id est, *Ovis perditæ ad ovile reditus, seu, Motiva conversionis ad Fidem Catholicam Thomæ Vani, S. Theologiæ Doctoris, & Serenissimo Magnæ Britaniæ Regi nuper à Sacello*, perlegimus & examinavimus: In quo orthodoxa sunt omnia, Christianæ scilicet veritati ac pietati consona, immo sicut argumentis fidei haud parum attulisse luminis testamur, ita & errantibus à fide non minus allaturum utilitatis speramus. Authorem, alioquin celebrem & magni nominis, denotat verè Doctum. Qui re plenè cognitâ, omnia ut stercus arbitratus demisit, quo sibi aliisque Christum lucrifaceret. Nec credere fas est latitare diu præclarum hoc (pusillum licèt) opusculum; exui etenim auguramur peregrino & ignoto quo jam cernitur habitu; & communem reddi tum Gallico tum Latino vestitum sermone. Ita censemus. Parisiis 3. Aprilis 1645.

H. HOLDEN.

I. CALLAGHAN.

The same in English.

WE whose names are under-written, *Doctors* of *Divinity*, of the Faculty of *Paris*, having obtained leave, have read and examined an English book bearing this title, A LOST SHEEP RETURNED HOME, *or the motives of the conversion to the Catholique Faith, of* THOMAS VANE *Doctor of Divinity, and lately Chaplaine to the King of England.* In which all things are orthodoxall; to wit, agreeable to Christian truth and piety. Yea we testifie, that as it hath given no little light to the arguments of faith; so we hope it will bring no lesse profit to those that wander from the Faith. It speakes the Author (by other titles honourable) truly learned; Who fully understanding the matter, hath abandoned al the world, accounting it but drosse, that he might purchase *Christ* both to himselfe and others. Nor can we think that this excellent, though little work, will long lie hid; but beleive that besides this forraigne and unknowne habit wherein it is now shrowded, it will be rendred more publike, apparelled both in the French and Latine tongue. *Paris April* 3. 1645.

H. HOLDEN.

I. CALLAGHAN.

A Prefatory Addreſſe to the Proteſtant Reader.

I *Need not write much by way of* Epiſtle *to you, ſeeing the whole* Book *is but an* Epiſtle *to the* Reader; *wherein I declare thoſe* Motives *which led me to the* Catholique Roman Church, *and which (I hope) will have the ſame influence upon many others. For I neither think my ſelfe ſo weake, as that I alone ſhould be ſeduced, if the* Motives *be inſufficient; nor ſo ſtrong, they being true, that I alone ſhould comprehend them, and conquer all oppoſition either of the underſtanding or the will, which might barre obedience thereunto.*

All that I deſire is, that the Reader *will addreſſe himſelfe to the reading of this* Book, *with the ſame diſpoſition of mind, that I did to the meditation and ſearch of the things contained therin, before I wrote it; And that is, to deveſt his mind of all prepoſſeſſed opinions and worldly intereſts, in favour of any other* Religion, *and diſlike of this; That ſo his* Soule *may be now, as the* Philoſophers *ſay it is, when it comes into the world, like a* ſmooth table *or* white paper, *wherein there is nothing painted or*

a- written,

written; And having read, underſtood, and conſidered, let him make his choice, and I doubt not but he will (by the aſſiſtance of Gods grace, which is never wanting to thoſe, that are not wanting to themſelves,) imprint in his Soule the characters of this eternall truth. *But if he harbour contrary opinions with obſtinacy of will, and a beleefe of their impoſſibility of being erroneous, he cannot be a meet judge in this cauſe; Seeing according to the rule of Philoſophy,* INTUS EXISTENS PROHIBET ALIENUM, That which is within, ſtops the entrance of that which is without; *Even as hee that hath the chriſtalline humor of his eye tainted, cannot ſee any thing in its owne true colours; And ſuch a mans partiall underſtanding is like a judg that is already bribed on one ſide. So alſo if there ly hid in his heart any ſiniſter and inordinate affection, it will check the entrance of the true and ſaving faith, maugre all the moſt powerfull perſwaſions that can be uſed to introduce it; like as a peice of iron or other matter remaining in a wound, will controule the efficacy of any remedy applyed thereunto. Our* Saviour *ſaith of the Jewes,* How can ye beleeve, which receive honour one of another, and ſeek not the honour that is of God only? *John* 5.

44. *And in the* Parable *of the* Supper (*Luke* 14. 24.) *the Master of the feast professeth that none of them that were invited should taste thereof, because they coloured their denyalls with the excuses of farming, marrying, and the like. By which you may see, that the honours, pleasures, and profits of the world, and their contraries, poverty, disgrace and paine, are, the one sort like* Syrenes, *which (melting our hearts in delight) arrest us here, and divert us from prosecuting our christian course; and the other, (as the* Giants, *the sonnes of* Anak *did the* Israelites,) *fright us from entring into the land of* Canaan, *Numb.* 13. 33.

But if having truely deposed all obstinate prepossessions of judgement and worldly interests; and so having read this book, you are not yet thereby perswaded that the Roman Catholique *is the only true* Religion, *wherein salvation is to be had, and therefore at any perill to be imbraced, this must proceed from want of understanding in you, and capacity of the reasons here alleadged; to which I can apply no cure, but my prayers, saying as S.* Paul *did to* Timothy, Consider what I say, and our Lord give thee understanding in all things, 2. *Tim.* 2. 7. *To which if you adde your owne frequent and zealous*

prayers also, I assure my selfe you shall find the same effect which the servant of the prophet Elisha *did, that your eyes shall be opened, and you shall see, that* they that be with us, are more, then they that be with them; 4. *Kings* 6. 16. *you shall understand that the reasons on the* Catholique *side, are far more, and more powerfull, than the reasons of all other Religions whatsoever.*

And if after the reading of this Treatise, *there remaine in any ones judgement, any objection against the sufficiency of any argument and motive here alleadged, or any argument against the* Catholique Faith, *which is not here taken away, or any defence of your own religion, whatsoever the religion or argument of defence be, if you please to seek, you may find those amongst you, that can (much better than I) clear all your doubts, or if you have a mind, (being unlearned,) to receive further information from me, or (being learned) to oppose me, I oblige my selfe to answer both the one and the other, and that with due circumstances and respects, aiming at nothing else, but the Glory of God, and the good of your soules. And to this end, I have in this later* Edition *added the discussion of two particular points of controversie more larger then the rest, though more breefly then they might*

might be, being ſuch as I know moſt Proteſtants *doe much ſtumble at, to wit,* of the lawfulneſſe of communion in one kind; And of prayer both publique and private in the Latine tongue.

Nor let any of you think (or ſhew that he thinkes ſo by his practiſe) that to purſue this queſt of the true Religion, *and drive it home to its iſſue, is not worth his time; or not ſo much worth it, as the purſuit of pleaſure, profit or other worldly availes; ſeeing you all well know what our* Saviour *ſaith in the Goſpell,* what doth it profit a man, if he ſhall gaine the whole world and loſe his owne ſoule. *Math.* 16. 26. *Suffer not your ſelves through the ſeducing of others, or your owne obſtinacy, to be undone by your too much confidence, continuing ſtill in darkneſſe, like that of* Egypt, *Exod.* 10. 23. *wherein no man roſe from his place; nor ſay with the* Laodiceans, I am rich and increaſed with goods, and have need of nothing, &c. *Rev.* 3. 17. *But according to the* Apoſtles *direction,* Prove all things, hold faſt that which is good, 1 *Theſ.* 5. 21. *And adjourne not this tryall to a future time, ſeeing the preſent, is that only which is in your power. Say not as* Felix *ſaid to S.* Paul, *putting him off for the preſent,* when I have a conve-

nient

venient season, I will call for thee; *Acts* 24. 25. *For this is but a suggestion of the devill to retard your returne unto God. The foolish virgins you know, while they delayed their preparations, and too late went to buy their oyle, the bridegroome passed by, and they were excluded*: Mat. 25. *therefore*, to day if ye will heare his voice, harden not your hearts, *Psal.* 94. 8.

Lastly, think upon the difference betwixt this life and the future; that this is but of the indurance of a few score of yeares, and that therein, even to the happiest, misery is their freehold, their inheritance, as Job *saith*, Man borne of a woman, living but a short time, is filled with many miseries, Job. 14. 1. *and that the next life is eternall, either in unutterable felicity or torment, according as men do here seale up their lives*: *Which infinity of time, and extremity of good or evill, without any mixture of the contrary, are two such circumstances, that their consideration should make a man slight and contemne all things that concern him for this moment of time, in comparison of those things which concerne the setling of that future estate, which is never to receive an end or change; and he that doth not so, is surely worse than prophane* Esau, *that neglected his birthright for a messe of pottage,*

or the wicked Jewes *that preferred* Barabbas *before* Chriſt. *O who can comprehend eternity! Or know what it is to be damned for ever? Yet to reflect often thereon, me thinks ſhould make a man never to pauſe, or reſt in his mind, till he had put himſelfe into ſuch a condition as by which he might have juſt ground to hope to eſcape that miſerable and endleſſe end.*

Now ſeeing in the opinion of all men, there are but two ſorts of things required in this matter, that is, things to be believed, *and* things to be done; *and that the things to be done are conſequences of the former, it behoveth you in the firſt place to be aſſured of the things you ought to believe; ſeeing, as our* Saviour *ſaith,* Mark 16.16. *that* He that beleeveth not, ſhall be damned. *Which words, in reaſon, cannot be underſtood of ſome one, or few, yea or many points of faith, excluding any one, but of all that our* Saviour *commanded to be believed, according to his Commiſſion given to his* Apoſtles, *ſaying,* Goe ye therefore and teach all nations, *or* teaching them to keep all things whatſoever I have commanded you; *and according to the exhortation of* S. Jude *to the* Church *in his time,* That ye earneſtly endeavour for the faith which was once delivered

to the Saints, (*Ep. Iude v.* 3.) *Nor can you be probably assured that you have the faith once delivered to the* Saints, *the whole faith which the* Apostles *taught all nations, but by examining (according to your ability) the pleas for it on both sides; seeing it is granted by all, that the* Roman Faith *was the true and perfect faith, as the* Apostle *himselfe by consequence confesseth, where he saith,* I thank my God that your faith is published throughout the whole world, *Rom.* 1. 8. *And if the* Church of Rome *have not changed her faith, as in this* Treatise *is proved, then you that differ and separate from her, must be accused of novelty and change, in forsaking her* doctrine *and* communion, *which formerly in your predecessors you held. Your return unto both which, must be the meanes, in the first place, to deliver you from eternity of torments, and advance you to the glorious liberty and felicity of the Sonnes of God: And that you may do so, shall be the daily prayer and endeavour of*

From Paris,
August 4. 1648.

Your humble servant
in Christ Iesus,

THO. VANE.

A LOST SHEEP RETURNED HOME.

OR,

The motives of the Conversion to the Catholike Faith,
OF
THOMAS VANE.

CHAP. I.

The introduction; And that the knowledge of the meanes to arrive unto eternall life, is not otherwise attaineable, then by Faith grounded on the Word of God.

§. 1. SAINT *Peter* the Prince of the *Apostles* doth thus comfort, encourage and command us, 1 *Pet.* 3. 14. 15. *But and if you suffer for righteousnesse sake, happy are ye. But be not affraid of their fear, neither be troubled. But sanctifie the Lord God in your hearts, ready alwaies to give an answer to every man that asketh you a reason of the hope that is in you with meeknesse and fear.*

§. 2. This happinesse and comfort of

ſuffering for a good cauſe is remarkably expreſſed by our Saviour in the fift of S. *Matthew*, where the bleſſings of other vertues are placed in the future time, that they that mourne ſhall be comforted, they that are mercifull ſhall obtain mercy, and ſo of the reſt; but of the poore in ſpirit, and of the poore abſolutely, (as *S. Luke* hath it, ch.6.20.) and of thoſe that ſuffer for righteouſneſſe ſake, it is affirmed in the preſent time, that *theirs is the Kingdome of God*, *Mat.*5.10. the other Beatitudes are but in reverſion, but this in preſent poſſeſſion.

§.3. And this by the mercy of God I feele in my ſelfe; for heaven is more the joy then the place, and this joy, becauſe God thinks it not fit, as yet, to call me to it, he hath ſent to mee; ſo that I can ſay with S. *Paul*, *Rom.*5.3. *I glory in tribulation.* The *Apoſtles* encouragement to abandon feare, and to ſanctifie the Lord, I will by his grace daily put in practice. But my preſent undertaking is the *Apoſtles* command, to give an anſwer to every one that asketh me a reaſon of the hope (and faith from whence the hope ſprings) that is in mee; and this with the enjoyned circumſtances of meeknelſe towards men, and the feare of God.

§.4. And

§.4. And as ſome men here have asked me a reaſon; ſo if I were in *England*, I aſſure my ſelfe many more would do ſo; and having heard of my change do aske one another, and that with as much wonder and ſorrow, as beliefe thereof. To theſe therefore, and to all other both *Catholiques* and *Proteſtants*, I give this enſuing anſwer for ſatisfaction. To *Catholiques*, that they may quit all feare of my recoyling; to *Proteſtants*, that they may be invited to follow my example, which though it be founded in an unworthy perſon, yet in ſo glorious an action, as coming to the boſome of the *Catholike Church*, they have no reaſon to diſdaine to follow me.

§.5. In this affaire it is much more eaſie to find an entrance then an end. For, what time ſince the beginning of *Chriſtian Religion*, what place, what thing doth not beare witneſſe to the *Catholike Faith*? *Solomon* ſaith, *Cant.*4.4. that the neck of the Spouſe the Church, is like the Tower of *David*, builded for an armory, whereon there hang a thouſand ſhields, a thouſand arguments of defence of the *Catholike Doctrines*; which the many excellent bookes of controverſie written both by thoſe of our own and other Nations, doe moſt abundantly declare.

declare. It ſhall therefore ſuffice me to ſay only ſo much, as may witneſſe that I did not make this change without ſufficient Motives: wherein I will make choice of a little of much, and ſay as much as I can in a little.

§. 6. Entring then into a ſerious conſideration of the end for which I and all men were created, to wit, the glory of God, and our owne eternall happineſſe; and of the knowledge of the meanes to attaine thereunto, I found that by the conſent of all *Chriſtians*, this was not to be gotten by cleer & evident ſight, nor by humane diſcourſe founded on the principles of reaſon, nor by reliance upon authority meerly humane; but only by Faith grounded on the word of God, revealing unto men things that are otherwiſe only known to his infinite wiſedome. Secondly that God revealed all theſe things to *Jeſus Chriſt*, and he to his *Apoſtles*, as he ſaith, *John* 15.15. *All things which I have heard of my Father, I have made known unto you*; and this partly by word of mouth, but principally by the immediate teaching of the *holy Spirit*, to the end that they ſhould deliver them unto mankind, to be received, believed, and obeyed over the whole world, even

even to the end thereof; as he ſaith, *Math.* 28. 19. *Goe teach all nations.* Thirdly that the *Apoſtles* did accordingly preach to all nations; as S. *Mark* ſaith, Chap. 16. 20. *They going forth preached every where.* And planted an univerſall Chriſtian company, charging them to keepe inviolably, and to deliver unto their poſterity what they had received of them the firſt meſſengers of the *Goſpel*, as S. *Paul* ſaith to, *Timothy*, 2 *Tim.* 2. 2. *The things that thou haſt heard of me among ſt many witneſſes, the ſame commit thou to faithfull men, who may inſtruct others.* Fourthly that though the *Apoſtles* & their hearers be departed out of this life, yet there ſtill remaines a meanes in the world, by which all men may aſſuredly know what the *Apoſtles* preached, and the primitive *Church* received of them, ſeeing the *Church* to the worlds end muſt be built on the *Apoſtles*, and beleive nothing as matter of Faith, beſides that which was delivered of them; as S. *Paul* ſaith; *Epheſ.* 2. 20. *and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt being the chiefe corner ſtone.*

CHAP.

Chap. II.

Of the meanes to know, which is the Word of God. And that all the Proteſtants *Arguments to prove that the Scripture (and it onely) is the Word of God, are inſufficient; And that the generall* Tradition *of the* Catholike Church, *is the only aſſured proof thereof.*

§. 1. THeſe things being ſuppoſed, the chief difficulty to my ſeeming conſiſted in this, how we might certainly know now adaies, ſo many ages after the *Apoſtles* death, what, & all neceſſary points that they taught and preached: the *Proteſtants* ſaid that this was to be found in the Scriptures which were written by them; but this did not ſatisfie my doubt; for ſuppoſing the Scriptures to be the word of God, delivered by the *Apoſtles*, and others inſpired by him, yet I wanted ſome ſufficient witneſſe or proofe to aſſure me ſo much, for of my ſelfe I could not find it. The bare word of the *Proteſtants* I ſaw I had no reaſon to take, becauſe they confeſſe that they may erre, and I in this matter not being able to diſcover whether they did erre or no, relying upon a fallible guide muſt, alwaies

waies remaine in uncertainty and fear. I obſerved moreover that although in moſt of their aſſertions they might upon examination prove falſe; yet in ſaying that the *Church* might erre, and taking themſelves for the *Church*, they had ſaid moſt true; finding that they indeed had erred in this moſt important Particular of declareing what is the word of God and what not; the *Lutherans* affirming much leſſe for the word of God then the *Calviniſts*, and the *Church of England* doth.

§. 2. Now of neceſſity one of theſe ſorts of *Proteſtants* muſt erre, and that moſt dangerouſly; the one by beleiving that to be the word of God which is not, but the invention of men, and perhaps falſe and fooliſh, as *Luther* ſaid of S. *Iames* his *Epiſtle*, or the other by renouncing that which is indeed the Word of God, and ſo not believing what God himſelf hath ſpoken. Their Authority being by themſelves in their evident diſagreement thus broken, I deſcended to conſider the reaſons by them alledged to induce men to believe that the Scriptures are the Word of God, which in general I apprehended to be inſufficient, becauſe they did not lead the *Proteſtants* themſelves

Præfat. in Epiſt. Iac. in Edit. Ieuens.

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to an agreement in the quantity thereof. But I further weighed them particularly, the principall whereof are theſe.

§. 3. Firſt, they ſay the *Scriptures* are knowne to be divine by their owne light ſhining in them, *Even as ſweet and bitter are knowne by the taſt, white and blacke by the ſight*: which aſſertion to me ſeemed very abſurd. I confeſſe indeed much of the Scripture is but the amplification of the Morall Law, which is a knowledge engrafted in man by nature, by the light whereof we may ſee that it is true; but this proves it not to be *the Word of God*. For though all truth be from God, as he is the prime verity, and ſo may be called in ſome ſenſe, *his Word*: yet by the Word of God in this caſe is meant, truth revealed by God immediately unto the pen-men thereof: and though we find much thereof to be true, as agreeing with the engrafted principles of reaſon, yet this proveth not that it was revealed immediately and extraordinarily, which is the circumſtance that makes it the Word of God, in the ſenſe of thoſe that diſpute about it. As for the hiſtorical parts both of the Old and New *Teſtament*, the inſtitution of Sacraments, with the like,

Cal. lib. 1. Inſt. cap. 7. Sect. 2. in fine.

they

they have no affinity with the in-born principles of reaſon, and are therefore not knowne to be ſo much as true by any light they carry with them, much leſſe to be extraordinarily revealed by God, and ſo to be his Word. Beſides, if it could be diſcerned what were the Word of God, and what not, by the reſplendent light thereof, as eaſily as the light is knowne from darkneſſe, (as ſome of them ſay) how could there be ſo much diſſention about the parts thereof, as it is knowne there is? the *Calviniſts* ſeeing more to be the Word of God then the *Lutherans* do, and leſſe then the *Catholikes*: and yet if it ſhew it ſelfe by its owne light, the Turks may ſee it, as well as any of them.

And heere I obſerved that many had blinded themſelves with looking on the light, and could not ſee ſo far as to diſcern between corporall and ſpirituall light, but becauſe the *Prophet David* ſaith, *Thy word is a lanterne unto my feet and a light unto my paths, Pſal.* 118. 105. they conceived the Scripture was as eaſily diſcerned by its own light as the Sun. True it is that every corporall light that doth enlighten the eye of the body muſt be evident in it ſelfe, and originally cleer, but not ſo every truth that doth illuſtrate mens underſtanding. The

reaſon

reaſon is, becauſe the eye of the body cannot by things ſeen inferre and conclude things that are hidden, but can only apprehend what doth directly and immediately ſhew it ſelfe: but mans underſtanding apprehends not only what ſhewes it ſelfe, but by things knowne inferres and breeds in it ſelfe the knowledge of things hidden. Hence though things ſhewing themſelves directly and by their own light, be prime principles of the underſtanding, and the meanes to know other things; yet alſo things hidden in themſelves being formerly known by the light of authority, may thereby become lights, that is, meanes to encreaſe our knowledge of hidden things. So that ſpeaking of ſpirituall and intellectuall lights, it is falſe that all lights that enlighten mans underſtanding to know other things, are evident in themſelves; yea ſome ſecondary principles and lights there are, which muſt be ſhewed by a ſuperiour light, before they become lights themſelves. In which kind is the Scripture, being a light only to the faithfull, becauſe known by the *Churches Tradition* to be from the *Apoſtles*; by the *Apoſtles* authority confirmed by miracles, to be of God; by Gods ſupreme verity, who

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cannot deceive nor be deceived, to be the truth. Moreover this conceipt of theirs doth utterly extinguiſh faith, and beleife of the word of God; for every thing is ſo far forth the object of faith, that it is not ſeen, as S. *Paul* ſaith, *Faith is the argument of things not ſeen*, *Hebr.* 11. 1. and S. *Auguſtine*, *What is faith but to believe that which thou doſt not ſee?* If therefore they do ſee it, they cannot properly be ſaid to believe it, but to know it: and if ſo, what excellency, what vertue, what merit, what pious affection towards God, to believe that which they ſee plainely before their eyes? A bold preſumption alſo it is in them to claime a cleerer degree of knowledge then the *Apoſtles* had, for they did but *ſee through a glaſſe darkely*, 1 *Corinth.* 13. 12. but theſe men are convicted of the divine truth of the things they believe, by *the luſtre and reſplendent verity of the matter of Scripture*; which is a priviledge, which whoſoever hath, equalls the bleſſed Saints in heaven, whoſe happineſſe it is to ſee what we believe, eſpecially ſeeing one point of the Doctrine *Proteſtants* pretend to ſee, is the myſterie of the *Bleſſed Trinity*, the true light

In Evang. Ioan. Tract. 40.

Fran. White Orthodoxe p. 107.

light & resplendent veritie wherof, no man can see manifestly out of the state of Bliss.

§. 4. Secondly, they pretend to know the Scriptures, to be the Word of God, by the * majestie of the matter, and purity of the Doctrine; but I conceived that though some mysteries of the Scripture carry a majesty in them in respect of naturall reason, and an elevation above it, as of the *B. Trinity*; yet other matters of Scripture seem unto reason ridiculous; as the *Serpents* talking with *Eve*, and *Balaams Asse* reproving of his master, with many others. Nor could the purity of the doctrine convince me; seeing we know that many learned and godly men have written very holily, whose writings are not therefore accounted the word of God: Besides there are many historicall parts of the *Scripture* which do not at all touch upon purity, & therefore cannot be discerned by it. Againe they affirme that the Scripture may be knowne by the stile; but I considered that God hath no proper stile or phrase of his owne, but can at his pleasure

* Whites *Reply*, p. 16, 30. 68. Feild *Appendix*, pag. 34. Cal. *Inst.* l. 1. c. 7.

al stiles, & that he did vse the pens of those whom it pleased him to inspire, couching

ing his heavenly conceipts under their usuall language and ability of expression; whence issueth so great difference of stiles (as is on all sides acknowledged amongst sacred Writers) and that God did only guide them in the truth they wrote, not in the stile; for then all their stiles in likelihood should have been alike. Indeed God hath an eternal increated manner of speaking, which is the production of the *eternall word*, by which the blessed do discern him from all other speakers, by the evidence of blissefull learning, but no created manner of speaking, (no not his speaking inwardly to the soule) is so proper to God, as that it can be knowne to be his speaking by the meer sound of the voice or by the stile, without especiall revelation or some consequent miraculous effect.

§. 5. Thirdly, the * Harmony of the Scriptures is alledged by some as an argument to prove them to be *the Word of God*. But though this Harmony appeare in divers things, yet it is most certaine that there are very many seeming contradictions, many of which are but probably answered by *Commentators*, by assuming some things without proofe, because otherwise they must admit

* *White's Reply, p. 19.*

mit contradictions; ſome places are not fully anſwered, but the *Fathers* were forced to fly from literall to allegoricall ſenſes, as appeares particularly in the foure first Chapters of *Geneſis*, the *Genealogy* of our *Saviour*, and in the reconciling of the *Chronologies* of the *Kings*. And ſeeing no man is infallibly ſure, that all the anſwers uſed to reconcile the ſeeming contradictions of Scriptures are true, no man can be aſſured by the evidence of the thing, that there is this perfect harmony in them; nor conſequently, that they are thereby knowne to be the Word of God. Moreover if we were infallibly aſſured, that there were this perfect harmony in the Scriptures, yet this to me ſeemed not a ſufficient proofe that they are the Word of God, becauſe there is no reaſon forbids me to believe, that it may not be alſo found in the writings of ſome men; yea I make no queſtion, but it is to be found, and that with leſſe ſeeming contradiction then is in the Scripture; yet no man accounts that this proves their writings to be the Word of God. Neither as I ſaw, could theſe pretences, before mentioned, be laid hold on by the unlearned multitude, an innumerable company whereof cannot read at all,

all, and when they heare them read, if they were asked, would say, that they see not this light, this majestie, stile and harmony, which their learned men talk of, nor do they know what it meanes, nor that a tittle of it is the word of God, but only because they are told so; Indeed S. *Peter* saith in the behalf of the old Testament, 2 *Pet.* 1. 21. *That holy men of God spake as they were moved by the holy Ghost.* But we are as uncertaine by any thing in the words themselves, that S. *Peter* said this, as of all the rest, that is altogether.

§. 6. So that I could not find that there was any more then probable arguments to be drawn from the Scriptures themselves to prove them to be the word of God: For that which is the word of God, and the rule of faith, must be certaine not only in some parts, but in every part and particle, book, chapter, and line thereof, which is impossible to be knowne by the light and evidence of the sense and doctrine, seeing many places even by *Protestants confessions are darke, obscure, and full of difficulties, and how can that be knowne to be the Word of God by the light thereof, when the light thereof is not knowne?

* *Field of the Church lib. 4. cap. 15. Whites Reply. p. 35*

knowne? As uſeleſſe alſo to their purpoſe, is the majeſtie, purity, ſtile, harmony, or any the like; for we believe it to be harmonious, becauſe it is the Word of God, not to be the Word of God becauſe it is harmonious, which wee do not infallibly ſee. So that upon theſe conſiderations I ſaw no evident certainty out of the Scriptures that they were the Word of God; but that they are believed to be ſuch without being ſeen, upon ſome other Word of God, more cleerly appearing to be the Word of God, and leſſe liable to corruption then the Scriptures are, aſſuring us ſo much, and that is the *Tradition of the Church:* according to the ſaying of S. Auguſtine, * *I would not believe the Goſpell, unleſſe the Authority of the Catholike Church did move me.* To which *Hooker*, one of the learnedeſt men that ever the Proteſtant party could boaſt of, agreeth, ſaying, * *Of things neceſsary, the very chiefeſt is to know what books we are bound to eſteem holy, which point is confeſsed impoſſible for the Scripture it ſelf to teach,* * *for if any one book of Scripture did give teſtimony to*

* *Aug. contra Epiſt. fundament. c. 5.*

* *Eccl. Pol. lib. 1. ſec. 14 p. 86.*

* *Ibid. l. 2. ſec. 4. 102.*

all

all, yet ſtill that Scripture which giveth credit to the reſt, would require another Scripture to give credit to it: * *neither could we ever come to any panſe whereon to reſt, unleſſe beſides Scripture there were ſomething elſe acknowledged.* And this ſomething is as he ſaith, * *The Eccleſiaſticall tradition, an argument whereby may be argued and convinced what books be Canonicall, and what not.*

* *Ibid. p. 103.*

* *Lib. 2. ca. 4. p. 300.*

§.8. Laſtly, ſome ſay, they know the Scripture to be the Word of God, by the Spirit of God prompting it to their ſoules. And this of all the reſt ſeemed to me moſt abſurd. For firſt, I durſt not arrogate this Spirit to my ſelf, nor could I know it was in any other. His ſaying, the Spirit told him the Scripture was the Word of God, did not prove it, nor had I reaſon to believe he had the Spirit more than I, without ſome proof. If a mans teſtimony in his owne caſe might thus be admitted, I ſaw that no *Heretique* would want it to ſupport his impiety, by aſcribing it to the Spirit, as * *Simon Magus* did; only this *H. Spirit* he believed to be his Concubine *Helena*; and *Proteſtants* aſcribe the title

* *Epiphan. her. 21.*

of the Spirit to their private fancies. If I ſhould have ſaid, that I know by the ſuggeſtion of *Gods Spirit* that this or that part of *Scripture*, or that none of it was the Word of God, my proof was as good to him, as his to me. For although the teſtimony of the Spirit of God be a ſure witneſſe to him that hath it, yet it is none to others, unleſſe he can prove he hath it, by ſome miraculous effect. And without this kind of proof every prudent man hath reaſon to believe that ſuch a boaſter is a liar, and intends to deceive others (as it is likely of the firſt Authors of Hereſies) or elſe that he deceives himſelfe by a ſtrong operation of his fancy, which he calls the *Spirit*; becauſe he is told by the doctrine of ſome *Proteſtants*, that he muſt feel that he hath the *Spirit*, (as in particular concerning the aſſurance of his ſalvation) deſirous then to be in the right way, that which he would have, he perſwades himſelf he hath, becauſe elſe he finds himſelfe at a loſſe, which begets a horror in him. Which to avoid, he flies to this pitifull refuge, being the beſt he is inſtructed to, that he may have ſome ſtay for his belief, and repoſe for his ſoul. And this happens commonly, and moſt ſtrongly to thoſe that have

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some zeal, but little wit; on whom therefore the reflection of their fancy is the stronger, and works upon them, as upon some I have read and heard of, who by their eager desire to be so, have strongly conceited themselves to be indeed Kings and Princes, and other kind of great and rich men, when truly, and in all other mens judgements, they were either madmen or fools. So that this I perceived was to open a gap to any mans fantasticall pretence whatsoever, who had the impudence to ascribe it to the Spirit of God.

Nor is there any peaceable way to compose the differences amongst men of this nature; for each one pretending the Spirit, he hath no reason to yeeld to another, the holy Spirit being an infallible director whersoever it is; yet when it is different in different men who pretend to it, as it often falls out, it is a certaine signe that one of them is deceived, and both are deceived in the opinion of each other; yet neither yeelding to other, the contention ends in the action of *Zedekiah* against the *Prophet Micheas*, who gave him a box on the eare and said. 2 *Chron.* 18.23. *Which way passed the Spirit of our Lord from me, that it should speake to thee.* And so it hath fallen out a-

mongſt thoſe that derive their knowledge this way, that they end their differences by blowes and conqueſts, not by Councels and miracles. And as the ſonnes of *Pyrrhus* asking him who ſhould ſucceed him in his Kingdome, he anſwered, he that hath the ſharpeſt ſword: ſo if it be demanded amongſt them, who hath the Spirit of God, and conſequently the true *Religion*; It muſt be anſwered, He that hath the moſt ſtrength of armes to maintaine it. But S. *Peter* did otherwiſe, who provoked by *Simon Magus*, proved that he had the Spirit of God, by raiſing up a childe from death, which the other with all his Magick could not do: who alſo challenging S. *Peter* to fly from the *Capitol* to *Mount Aventine*, while he was doing ſo, by the prayer of S. *Peter*, he came tumbling down and brake his leg, whereof he ſoone after died. If men that boaſt of the Spirit cannot this way prove it, the ſaying of S. *Auguſtine*, is appliable unto them, * *There are innumerable who do not only boaſt that they are* Videntes *or* Prophets, *but will ſeem to be illuminated, or enlightned by* Chriſt, *but indeed are* Heretiques.

Plut.

Egeſippus.

**Tract. 45. in Ioan.*

§. 5. Yet

§.5. Yet most certain it is, that no man can believe the Scriptures to be the Word of God, but by the Spirit of God inclining him thereunto; for as the *Apostle* saith, *Ephes.*2.8. *Faith is the gift of God.* But there are two kinds of inspiration of the Spirit of God; one immediate without the concourse of any externall ground of assurance; the other mediate, moving the heart to adhere to an externall ground of assurance, making it to apprehend divinely of the authority thereof: they that challenge the first are *Enthusiasts*, and run into all the fore-mentioned absurdities; they that take the latter way, must besides their inward perswasion, have an externall ground of belief; and then what is there so high and sufficient, as the testimony of *Universall Tradition*? Agreeable whereunto *Hooker* saith, * *The outward letter sealed with the inward witnesse of the Spirit, is not a sufficient warrant, for every particular man to judge and approve the Scripture to be Canonicall, the Gospell it self to be the Gospell of Christ:* * *but the authority of Gods Church,* (as he saith) *is necessarily required thereunto.*

* *Eccles. Pol lib.*2. *sect.*7.8.

* *lib.*3.*sect.* 3.

§.9. And though it were true, that we

might know the Scripture to be the word of God, without the testimony of the *Church*, yet it doth no where appear that the Scripture is the whole word of God, and containes all that the *Apostles* left unto the *Church* for their direction; so that my first *Quere* would still be unsatisfied, to wit, how we should know the whole word of God, which the *Apostles* taught? For even that word which is written doth tell us that all is not written; and therefore doth S. *Paul* exhort us to keepe both the written and unwritten, *Stand fast* (saith he) *and keepe the traditions which you have learned; whether by word or by our Epistle*, 2 *Thes.* 2. 15. It is manifest that the first *Church* of God from the creation untill *Moses*, which was about the space of two thousand years, had no word of God, but that which was unwritten, which we call *Tradition*; the Church of the *Jewes* had Scripture, but with it *Tradition*, as the *prayer of Elias concerning raine*, Jam. 5. 15. *The contention of the Archangel S. Michael and the Devill about the body of Moses*, *Jude v.* 9. with others; and of the Scripture both Old and New, many books are lost, as many *Parables* and *Verses* of *Salomon*, 3 *King.* 3. 32. with many other books;

and

and S. *Paul* wrote an *Epistle* to the *Laodiceans*, *Col.* 4. 16. and another to the *Corinthians*, which are not extant, 1 Cor. 5. 9. And seeing we have not the whole Canon of the *Scripture*, how can we be sure that that part which we have, conteineth all that we are bound to believe and do? we do not read that the *Apostles* were sent to write, but to preach: and S. *John* denies that he had expressed in writing all that he had to say, *Having more things to write unto you* (saith he) *I would not by paper and inke, for I hope that I shall be with you and speake mouth to mouth that your joy may be full.* Now that these things that the *Apostles* did not write, but teach by word of mouth, were matters also of weight, and belonging to Faith, S. *Paul* assures us in these words, *Night and day more abundantly praying, that we may see your face, and may accomplish those things that want of your faith*, 1 *Thes.* 3. 10. By which it is evident, that the *Apostles* besides their writings, did preach other things which were wanting to their faith.

§. 10. Nor did the *Apostles* surely intend to write all points of faith; for if they had, it is probable that they all together, or some one of them, would have

done it purpoſely, punctually and methodically; and declared ſo much unto the world. But we know the contrary, to wit, that they did not write all, by their own confeſſion; and that which they did write was but accidentall and upon particular occaſions, as *Hooker* affirmes, *The ſeverall Books of Scripture are written upon ſeverall occaſions, and particular purpoſe*; which occaſions if they had not happened, it is moſt likely that they had not written that which they did. For inſtance, the Epiſtles of S. *Peter*, *James*, *John* and *Jude*, were written againſt certain *Heretikes*, who, miſ-underſtanding S. *Paul*, did thereupon teach, *That faith onely without works ſufficed to ſalvation*; of which very point S. *Auguſtine* ſaith, *Becauſe this opinion was then begun, other Apoſtolicall Epiſtles of* Peter, John, James, Jude, *do chiefly direct their intentions againſt it, that they might ſtrongly confirm, Faith without works to profit nothing.* S. *John* alſo did preach the *Goſpell* till his laſt age (which was very long) without writing any Scripture, and took occaſion to write (as S. *Ierome* affirmes) by reaſon of the

Eccleſ. Pol. l. 1. ſect. 15. p. 37.

De fide & operibus c. 14.

hereſie

De Scriptoribus Eccles. hereſie of the *Ebionites*, which then brake out. The like might be ſhewed of all the reſt. And laſtly (which is worth the obſervation) all the *Epiſtles* are written to ſuch perſons onely as were already converted to the Chriſtian Faith; therefore they were written not ſo much to inſtruct, as to confirme, as *Zuinglius* alſo confeſſeth.

Tom. 2. l. de Eccleſ. fol. 43.

§. 11. By all which it is evident, ſo far as we can ſee, that the *Apoſtles* and *Evangeliſts* did write their books, not by any command from *Chriſt*, but upon ſome accidentall occaſion moving them thereunto. Wherein one and the ſame matter is often repeated, as in S. *Pauls Epiſtle* to the *Romans* and to the *Galatians*; and alſo in all the *Evangeliſts*; and many other things are omitted, as a world of works which our *Saviour* did, as S. *John* teſtifieth, 2. *John* 21. 25. and which the *Apoſtles* did alſo (the ſmall book of their *Acts* being too little to expreſſe all their actions) and alſo the things which S. *Paul* ordained in the *Church* of the *Corinthians*, 1 *Cor.* 11. 34. by which it is manifeſt that they neither intended any compleat Eccleſiaſticall hiſtory, nor body of divinity containing all

matters of faith and practice. So that it did neither appear to me that the *Scripture* contained all the doctrine of salvation that the *Apostles* taught, nor yet any of it; because I could not see by the directions that *Protestants* gave me, whether the *Scripture* were the Word of God or no.

Chap. III.

Of the insufficiency of the Protestants *meanes to find out the true sense of the Scriptures: And of the absurdity of their assertion, that* all points necessary to salvation are clear and manifest.

§. 1. As to know the letter of the Scripture, so to know the meaning thereof, I found a matter of great difficulty; agreeable to S. *Peter*, who saith, speaking of S. *Pauls* Epistles, 2 *Pet.* 3. 16. *In which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own damnation*: But* *Protestants*, to avoid their dependence on the *Church* for the interpretation thereof, say, that all things necessary to salvation are easie to be

* *Folke Con. Rhe. Test. in 2 Pet. cap. 3. Morton Apol. part 1. lib 1. cap. 29. Whitak. contro. 2. q. 5. c. 7. p. 513.*

be understood, even by the most unlearned Reader. But they never yet expressed what points were necessary to salvation and what not, nor have given any rule by by which it might be found out, but have left themselves the liberty of adding to, or substracting from that title, what and whensoever they pleased. And who seeth not that, with this device, they may exclude (if they please) almost all the points of Christian belief and practise?

§. 2. Wonderfull confusion I found herein; for here the understanding of the most unlearned Reader is made the size of things necessary to salvation: and if it be a measure unto all men, then the most learned Clerk is bound to believe no more than the most unlearned peasant that can but read; and the most unlearned need not the help of the learned for the understanding of things necessary, but can find them out by his own reading. So that you must take the arranteſt dunce in their *Church* that can read, and after he hath diligently perused the Bible, and prayed for understanding therein, that which he understands, must be accounted necessary to salvation, and no more. Surely me thinks they are to blame, that have not for the

greater

greater credit and cleerneſſe of their cauſe, made this tryall upon ſome ſilly fellow, and from his mouth have ſet downe their points neceſſary to ſalvation. But by this it appears that they are willing to draw the matters neceſſary to ſalvation, for their great eaſe, into a very narrow compaſſe, and make the ſame meaſure ſerve the ſillieſt clown and the greateſt Clerk, which is uncomly. And (coming cloſer to the matter) I have known ſome affirm, (which I believe is the opinion of very many) that to believe in *Jeſus Chriſt*, without any diſtinct belief of his divine and humane nature, and that he died for the ſinnes of the world, and that a man muſt repent before he die, is all that is neceſſarily required either for belief or practice of any man. As for thoſe that cannot read, which are I believe the greateſt number, or very little inferior, they deal moſt unkindly with them, not providing a certaine means whereby they may be brought up to read, which they that can read think all are bound to, with references to the Scriptures, by the commandement of *Chriſt*, and wherby they are to find out the things neceſſary to ſalvation; but leave them (if at all) to be ſaved by the cruell blind Popery (as they

pleaſe

pleaſe to call it) of an implicite faith.

§. 3. I then conſidered that there was much ambiguity in theſe words, [*neceſſary to ſalvation*] there being divers kinds of neceſſity that have place in matters of Religion. Firſt there is an *abſolute neceſſity*, and a *conditionall neceſſity*; *Abſolute neceſſity* is that which admits no excuſe of impoſſibility, nor any exception of place, time, or perſon; as in regard of thoſe that are of age capable of knowledge: The belief of *Chriſt* mediator betwixt God and man: and to this kind of neceſſity there are ſome that would reſtrain all things to be believed, leaving themſelves the liberty of all matters elſe to believe what they pleaſe: but with as much reaſon they may reſtraine this neceſſity to the believing only, that there is a God, and ſo renounce their Chriſtianity. *Conditionall neceſſity* is that which obligeth not, but in caſe of poſſibility, and receives exception of time, place and perſon: Thus there are many points neceſſary to be believed, if a man be in place where he may be inſtructed in them, and hath time to receive inſtruction, which are not neceſſary for a man liveing in the wilderneſſe, or ſo ready to be attached by death, as he hath no leiſure

to be instructed, or apprehension to receive it; as that *Christ* was borne of a *Virgin*, and crucified under *Pontius Pilate*. And many things are necessary for Pastors to believe, which are not for common people; as that the persons of the *Trinity* are the same in essence, but distinct in subsistence; that in *Christ* there are two natures, and but one person, with many the like: And in matter of practise, there are many things necessary in case of possibility, and opportunity of time, and place, which are not necessary, if the conveniency to accomplish them be wanting: as the assistance at *Church service*, and participation of the *Eucharist*.

Secondly, there is a *necessity of means*; and a *necessity of precept*; *Necessity of means* is in those things to which God hath obliged us, if we will attaine the end; as of the *Sacraments*, to which God hath given power to confer grace; and of the *Commandements*, whose necessity is imposed upon us, if we will enter into life; and of repentance of sinnes, which is a means necessary to obtain their remission. *Necessity of Precept* is that which only obliges in regard that it is commanded, contributing otherwise no real advancement to our salvation

vation; as the celebrating the *Lords day*, and other such like observations; the omission wherof could be no hindrance to salvation, but in respect of disobedience and breach of the *Commandement*.

Thirdly there is a *necessity of speciall belief*, and a *necessity of generall belief*. *Necessity of speciall belief* is of those points which all faithfull (if they be not prevented by death) are obliged to believe with faith expresse, distinct, & determinate, which the Schoolemen call *explicite faith*; as the twelve Articles of the *Creed*. *Necessity of generall belief* is of those things which every particular man is not bound to believe with a distinct and explicite faith; as that *Baptism* given by *Heretiques*, is true Baptism; and that Heretiques which have received *Baptism*, must not be baptized again when they return to the *Church*, with many such like; in which it will suffice the unlearned multitude to believe them implicitly, that is, to adhere to the *Church* that doth believe them, and by a generall belief imbrace them, by believing as the Church doth, and referring themselves to her, prepared alwaies to believe them explicitly when they shall be declared to them, and themselves are capable to apprehend them.

Lastly,

Laſtly, there is a *Neceſſity of act*, and a *Neceſſity of approbation*: *Neceſſity of act* is of thoſe things which every particular perſon is obliged actually to perform; as to profeſſe the name of *Chriſt*, to forgive offences commited againſt him, with the like. *Neceſſity of approbation* is of thoſe things which every man is not bound actually to performe, but only not to contradict them, nor to condemne thoſe that do them, nor the *Church* that allowes them, nor to ſeperate themſelves from her upon this occaſion; as the choice to live in virginity and ſingle life, with the like.

§. 4. Now according to theſe ſeverall kinds of *Neceſſity*, I accounted it meet to hold for neceſſary to ſalvation, all thoſe things that the *Fathers* have holden neceſſary in that degree, and according to thoſe kinds of neceſſity, as they have holden them. And this I did not perceive to be a matter of ſuch eaſe to find out, as *Proteſtants* did under their title of *neceſſary to ſalvation* affirm. I found innumerable places of Scripture were obſcure and hard to be underſtood; and that their diſtinction of things neceſſary to ſalvation was more obſcure and uncertain than any thing; having no limits or determination, but like the

Gladius

Gladius Delphicus, was fitted for all turns, but indeed ſerved none, but to cozen themſelves; who, preſented with a point of belief or practice which they did not like, would wave it with ſaying, *it was not neceſſary to ſalvation*, Therefore as S. *Philip* asked the *Eunuch, whether he underſtood what he read*; who ſaid, *how can I, without ſome body to interpret it?* So I anſwered my ſelfe, and had reaſon to believe that others could not truly anſwer better for themſelves.

An interpreter then was neceſſary who might judge of the true meaning of the Scripture, againſt the corruption of *hereſiques*, who all take their protection from thence; and which ſhould determine all emergent controverſies, which were needfull for the preſervation of peace and unity. And in beſtowing of this Office I obſerved that the *Proteſtants* voices were divided;* ſome gave it to the Scripture it ſelfe, ſaying that it muſt interpret it ſelfe, and be th e Judg of all controverſies. * Others that the Spirit of God doth interpret to every private man, both which I apprehended abſurd and unreaſonable. The former, becauſe

* *Har. Confeſ. p. 5.*

* *White's way to the Church, p. 6. 27.*

becauſe nothing (if it ſpeak obſcurely) can interpret it ſelfe, but that which hath a living voice, which the Scripture not having, cannot poſſibly interpret it ſelfe. As for the aſſertion of ſome, that the obſcure places are interpreted by plain places ſpeaking to the ſame purpoſe, it is falſe; there being no ſuch plaine places in many caſes to be found, which they themſelves prove by their diſagreement about the ſenſe of many places. Therefore to allay the unreaſonableneſſe of this aſſertion, they add, that it is Scripture diligently read by us, and one place conferred with another, all circumſtances weighed, and much prayer uſed; which is in effect, that (not the Scripture it ſelfe, but) they interpret th eScripture by the aforeſaid meanes.

§. 6. But all theſe waies of ſtudy, and conference, skill in the tongues, or the like, are but humane endeavours, and ſubject to error, yea though much fervour of prayer be mixed therewith; and ſuch as the meanes are, ſuch of neceſſity muſt be the interpretation and determination; but the meanes are uncertaine, doubtfull and fallible, therefore ſuch muſt be the interpretation; and if it be uncertaine, it may be falſe; and whether it be ſo or no, *Proteſtants*

testants have no way to discover, but by the Spirit, as he instructs every particular man; whose insufficiency I found in my former consideration of the meanes to know the Scripture to be the Word of God. And if it cannot assure me of the letter of Gods Word, no more can it of the meaning; considering that I can neither know whether another have the Spirit, nor yet whether I have it my selfe or no, without some miraculous revelation: for all other proofs of having the direction of the Spirit, are but humane, and so subject to deceipt, but miracles we are sure are from God, because they exceed all humane and created power.

§. 7. And seeing *Protestants* ground their salvation upon faith onely, which as they say, doth onely justifie; and faith upon Scripture only, which according to them, containes all things necessary to be believed; and the Scripture and sense thereof upon the private Spirit only, by which they expound the Scripture; it followes, that the private Spirit is the sole or principall ground to them of the sense of Scripture; the Scriptures sense the like ground of their faith; and this their faith the like ground of their salvation; therefore

fore no *Proteſtant* can have greater certainty of his faith or ſalvation, then he hath of this private Spirit, whereof ſeeing he hath none, either from *Scripture, Church, Councells, Fathers*, common ſenſe or experience, it muſt needs follow that he hath certainty of nothing: and that this relying upon the private Spirit muſt needs plunge him into infinite and abominable errors.

Chap. IV.

Of the vanity and impiety of thoſe, who affirm, that each mans particular reaſon is the laſt Judge and Interpreter of Scripture, and his guide in all things, which he is bound to believe and know. And that the Catholike Church *is the ſole Judge.*

§. 1. FInally, *Chillingworth* the laſt reformer and calciner of the *Proteſtant Religion*, ſeeing the weakneſſe of all the former pretences, hath boldly and roundly reduced all to one only principle, and that is of naturall reaſon: affirming that our belief of the *Scripture* to be the Word of God; and alſo our belief of the *Scripture* in every particular part thereof, depends upon each mans reaſon and dif-

discourse, beyond which, or different from which, he is not bound to believe a title. Yet he doth not say that this way is infallible; but because all wayes else are fallible (as he supposes) and this the onely way God hath given us to be guided by, we must be herewith contented, and God also must be contented herewith in us, and give salvation to those that believe and do according to their best understanding. And this opinion I observed had got a large possession in the minds of *Protestants*, especially of the *Clergy* and *Gentry*, whose ingenuous education gave them the highest claime to the exercise of reason: who were therefore very glad to embrace such a principle of *Religion*, as of which they accounted themselves the chiefest Masters.

§. 2. This conceipt seemed to me no lesse absurd, and much more insolent than any of the other; for the other did seem at least to ascribe our knowledge of the Scripture and sense thereof to God, either speaking in the Scripture, or by his Spirit speaking to their soules, or concurring with their humane endeavours; though in conclusion they drew it to the determination of their owne fancies. But this man more impiously hardy than all that

went

went before him, doth directly and in plaine termes attribute all the aſſurance we have of the Word of God (the director to ſalvation) unto our ſelves, and that too, as we are meer men. And this reſolving of faith not into Authority, but into reaſon, and that not as preparing or inducing us to believe (which *Catholiques* allow) but as the maine ground and ſtrongeſt pillar of our faith, and the dependence of faith upon reaſon, as the Concluſion on the premiſes, is a doctrine incredibly pernicious, and the ſource of monſtrous impieties. And for this purpoſe he builds much upon this * Axiome, *we cannot poſſibly by naturall meanes be more certaine of the concluſion, than of the weaker of the premiſes, as a river will not riſe higher than the fountaine from whence it flowes*: Hence in the ſame place he inferres, that the certainty of *Chriſtian faith* can be but morall and humane, and not abſolutely infallible.

* *Pag.* 36. *n.* 8.

Therefore as an inſtance to the ſame purpoſe, he ſaith, * *We have as great reaſon to believe there was ſuch a man as Henry the eight King of England, as that Jeſus Chriſt ſuffered under Pontius Pilate.* And in larger explicatio

* *Pag.* 116.

plication of this his doctrine he saith, *If upon reasons seeming to my understanding very good, I have made choice of a guide or rule for my directions in matters of faith; when afterwards I discover that this guide or rule leads me to believe one or more points, which in the best judgement that I can frame, I have stronger reason to reject, than I had to accept my former rule, I may and ought to forsake that rule as false and erroneous; otherwise I should be convinced not to follow reason, but some setled resolution to hold fast whatsoever I had once apprehended.* From which wild and vast principle doth follow, that if the Scripture (for example) propound things seeming more contrary to any mans reason and opinion, than the inducements which first moved him to believe Scripture, were in his opinion strong and convincing, he must reject the Scripture as an erroneus rule, and adhere to his owne reason and discourse, as his last and safest guide. Especially considering that (according to him) the motives for which we believe the Scripture are but probable, and by consequence subject to falshood; which in all reason must give place to reasons seeming demonstrative and convincing; as there will not want many such, against the

higheſt myſteries of *Chriſtian faith*, if once we profeſſe our aſſent to them, muſt be reſolved into natural diſcourſe; For, for what reaſon do the *Socinians*, and ſuch like deny the miſteries of the *bleſſed Trinity*, the *Diety* of our *bleſſed Saviour*, and divers other points, but only becauſe they ſeem repugnant unto reaſon? And in theſe horrible opinions do theſe reaſonably unreaſonable men fall by juſt conſequence from their owne principles.

For if (as they ſay) there be no *Chriſtian Church* aſſiſted with *Infallibility*, fit to teach any man even ſuch Articles as they count fundamentall, and neceſſary to ſalvation, but that in every particular, even one may, and muſt follow the direction of his owne reaſon, be he never ſo unlearned; what will follow but an unhappy liberty, yea, neceſſity for men to reject the higheſt and moſt divine myſteries of *Chriſtian faith*, unleſſe they can compoſe all repugnancies after an intelligible manner (as he ſpeaks) even to every ignorant and ſimple perſon, which is impoſſible; or els ſay that it is reaſonable for men to believe contradictions at the ſame time, which (as he ſaith) is very unreaſonable. For doubtleſſe in true Philoſophy, the objections

which

which may be made againſt the myſtery of the *Bleſſed Trinity* and the *Incarnation of God*, are much more difficult, than any that can be brought againſt *Tranſubſtantiation*; he then that will follow theſe new principles, muſt, if he deny the one, deny the other alſo; which as yet the greateſt part of *Proteſtants* will not do; in time perhaps they may: or which is much better, obſerving the impiety of this opinion, confeſſe both.

§. 3. This I conceive was the reaſon why S. *Paul* ſaith, 1. *Cor.* 1. 23. that the *Apoſtles* did preach fooliſhneſſe in the opinion of the *Grecians*, namely becauſe they ſought wiſdome; and what was that wiſdome but humane, the dictates of naturall reaſon? which the myſteries of the *Goſpell* exceeding, they counted them fooliſhneſſe: but to thoſe that were called, it was the power of God, and the wiſdome of God. By which it appears that the wiſdome of God, and the wiſdome of the *Grecians* which was humane wiſdome, the light of naturall reaſon and diſcourſe, were very different; wherein the *Apoſtle* gives (as it is meet theſe wiſe men ſhould do) the preheminence to God; for that which ſeems fooliſh in God, is wiſer than whatſoeve

ſoever is in men; and ſo the myſteries of faith, which ſeem ſo contrary to humane reaſon, have more wiſdome in them, than their reaſons have that oppoſe them; who do therefore but prove themſelves *cum ratione inſanire*, to be mad with reaſon. This doctrine alſo of giving reaſon the tribunall in matters of faith, and that, as it is in every particular man, is an inlet for every man to be of a ſeverall *Religion*, by differing from others in what points ſoever, according to the direction of his own reaſon; yea poſſibly to be of no *Chriſtian Religion* at all. For what makes the *Jew* to continue ſuch, but only becauſe he ſees no reaſon to believe the *New Teſtament*? and if a *Chriſtian* ſhould chance to be indued with the ſame reaſon that a *Jew* is, he muſt then become a *Jew*: or if of a *Heathen*, he muſt become a *Heathen*. And for the ignorant and unlearned people, to whom this is a rule as well as to others, what pitifull abſurd *Religions*, or none at all, will be amongſt them, who have ſo ſmall abilities of reaſon, as the world knowes they have?

§. 4. Though reaſon be in its owne nature the ſame, and as it proceeds from God, the author thereof, in whoſe mind

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the universall *idea* thereof is placed; yet as it exerciseth it selfe in severall men (since the ruine thereof in *Adams* fall) it is of severall dimensions, according to their naturall constitution, morall education, and industry; whence it must needs follow that according to the different latitude of mens understandings; they must embrace more or lesse of divine truths, and so be every one of a larger or stricter belief, and of as many severall *Religions* as they are of different degrees of understanding. Yet notwithstanding this admirable variety of *Religion*, charitable *Chillingworth* doth not doubt, but that God (considering humane frailty, and the power of education, which instils in us many false apprehensions, and that hereby excellent judgements are corrupted) will not condemne men for such errors, as by reason of the former circumstances, were unavoidable, but conceives that they are in a *Religion*, whatsoever it be, in which they may attaine salvation. So that by consequence any man may be saved, following but the direction of his owne reason, although that reason direct him to deny not only one point, but even all the *Christian faith*; thus *Jew*, *Turk*, or *Heathen*, may by this platform be saved.

§. 5. And truely if a man do not believe upon this one (and virtually all) reason, to wit, that the *Church* is to be believed, he according to my reason, should be a *Heathen* rather than any thing else; because their Religion ariseth only from the principles of reason implanted in man by Gods *Commissary*, Nature; wherein all men, whose understandings are not by accident eclipsed, do agree; as that there is a God, that he is to be worshiped, that we must do as we would be done unto, with the like: but all other Religions depend upon testimony, as the *Jewes* and *Turkes* and their testimony far inferiour to that of the *Christians*; so that if I were not a *Catholique*, according to the direction of my reason, I ought to bee a *Heathen*. But if I will be a *Christian*, I ought to be such a one, as will according to our *Saviours* command) *deny himselfe*; *Math.* 16. 24. And a mans understanding is a chiefe part of himselfe, even the chiefest according to most mens account, as we may perceive, in that they do more abhorre to be counted fools, which is a defect contrary to the understanding, than to be counted vicious, which is a defect contrary to the will: yet this must be denied; and is by all good

Christians, who submit to that, which (as the *Apostle* saith) *brings into captivity all understandings to the obedience of Christ.* 2 *Cor.* 10. 5.

§. 6. Besides, whatsoever *Religion* any of them that are guided by this principle is of for the present, no man is sure nor he himselfe, that he shall hold it to morrow; for if his reason (howsoever deluded with false apparitions) guide him to the belief of any thing contrary to that which he now holdeth, he is presently obliged to follow it, though it be to the deniall of his whole present faith; and to change his purpose in matters of *Religion*, as oft as he doth his apparell; and so float in a giddy irresolution and inconstancy, led by the *ignis fatuus* the foolish fire of his owne reason, untill at last he sink into the depth of Atheisme and damnation. Now how futable this doctrine is to the peace and tranquillity of *Common-Wealths*, and *Kingdomes*, (wherin every man is left to his own liberty in the choice and change of *Religion*) though it be to *Arrianisme*, to the Heresie of the *Macedonians*, *Manicheans*, or to any the most blasphemous, absurd or turbulent, and that with impunity (as he challengeth) they that sit at the helme

of government can beſt determine.

§ 7. Laſtly, if any of theſe fore-mentioned waies of *Proteſtants*, for the knowledge of the Word of God, the guide to eternall life, were ſufficient, what need were there of preaching, and inſtructing of the people, at leaſt of them that can read? but let them take the Bible, and let nature work, which in the co-operation of their owne wiſe fancies, will hatch a goodly Religion no doubt, borne like *Minerva* of the brain of *Jupiter*, and be as comely as a *Chymera* of many ſeuerall ſhapes tackt together; and to them inſtead of the ancient heathens houſhold-Gods, which every one muſt adore as his private God within himſelfe:

O ſacras gentes quibus hæc naſcuntur in ipſis
Numina!

Who prove the truth of this ſaying in themſelves, that,

He that is Schoole-maſter to himſelf, is Scholler to a fool.

§ 8. Obſerving thus the weakneſſe and abſurdity of all the *Proteſtants* alledged, in proof that the Scripture, is the Word of God, & eaſie to be underſtood, at leaſt in all things neceſſary to ſalvation; and that it is to be interpreted by it ſelf, or by the

Spirit

Spirit to everie particular man; ſo making way for as much variety in *Religion*, as there may be diverſity of opinion; I ſaw that although ſome probable arguments may be drawn from the Scriptures to prove them to be of God, yet there was no other infallible way to know what is the true Word of God, firſt taught by the *Apoſtles* and their hearers, but by the teſtimony of ſome ſure, certain, and agreeing witneſſes, and what is the meaning of this Word of God, in caſe there ſhould be any important difference about it, thereby to give a period to all controverſies, but by ſome ſociety of men renowned for their wiſdome: And this I conceived in common prudence a far better way than for a man to rely upon himſelfe. But though this were a better way than thoſe of the *Proteſtants*, yet if this ſociety of men were not in theſe matters free from error, although it is more likely they ſhould tell truth than the *Proteſtants*, yet I could not have an immovable foundation for my faith, but it would be ſubject to wavering and inconſtancy; and ſo there could be no prudent ſetledneſſe in *Religion*, nor any well-built hope of the end thereof, eternall life.

I ſaw then that it was needfull that there ſhould be a faithfull witneſſe a wiſe judge, and ſo wiſe and faithfull, that he ſhould not be ſubject to falſhood or error; otherwiſe it ſeemed to me, that God had not contrived a competent way to his own glory or mans ſalvation; which to be wanting in, is neither ſutable to his wiſdome nor his goodneſſe. I therefore concluded that there was ſome ſociety of men who muſt inſtruct us in the premiſes; and that this ſociety in reaſon ought to be infallible; and that none could with any colour pretend to be this ſociety, but that which we call the *Catholique Church*, which all *Chriſtians* profeſſe to believe, according to the Creed of the *Apoſtles*. But before I could proceed any further, I was caſt upon the examination of the ſenſe of the words *Church*, and *Catholique*, finding therein much difference amongſt the pretenders to theſe titles.

CHAP.

CHAP. V.

Of the meaning of these words Church *and* Catholique; *and that neither of them belong to* Protestants.

§. 1. THere were seven Cities that strove for the body of *Homer*; And very many societies of *Christians*, there are, that lay claime to the body of *Christ*, which is his *Church*. And as when *Telesius* a young *Grecian* (having won the prize in the *Pythian games*) was to be led in triumph, there arose such a dispute between the severall Nations there present, every one being covetous to have him for their owne, that one drawing one way, another another, instead of receiving the honour that was prepared for him, he was torne in pieces, even by those who seemed most ambitious to honour him: So happens it to the *Church*; all those that beare the name of *Christians* avow, that to her only appertaines the victory over hell, and that whosoever will have part in the prize and glory of this triumph, must serve under her Ensigne: but when they come to debate about the body of this society, then every Sect (desirous to draw her to themselves)

they rend and teare her in pieces; and inſtead of embracing the *Church*, which conſiſts in unity, they embrace *Schiſm* and Diviſion; which is the death and ruin of the *Church*.

§. 2. The *Proteſtants* do ſomtimes give a ſtrict definition of a *Church*, ſomtimes a large; ſomtimes they reſtraine her to the number of the predeſtinate only, ſomtimes they enlarge her ſo far, that they imbrace within her compaſſe (becauſe they will be ſure not to leave out themſelves) all the variety of *Chriſtians* whatſoever. But by all the former they exclude the viſibility of the *Church*, which is an inſeperable companion thereof, as I ſhall ſhew hereafter; for the prediſtinate are not knowne to any body, nor ordinary unto themſelves. But thoſe that are ſo preſumptuous (as very many are) to aſſume unto themſelves the aſſurance of their predeſtination, do eaſily lay hold on this tenure, which they do the more boldly, by how much it is more difficult for another to diſprove; but as it is not eaſie for another to diſprove, ſo it is as hard for them to prove; and concludes nothing therefore in the behalf of the *Churches* deſcription in generall, or of their ſtate in particular. Beſide, the word *Eccleſia*,

cleſia, Church, is derived from a verb, which ſignifies to call, not to predeſtinate: And the *Church* is a ſociety, but the predeſtinate are a multitude; and there is this difference between a ſociecie and a multitude, that a ſociety hath a certain form and vertue whereby they communicate together, which the other without this aſſociation have not.

Now predeſtinaton, as it is meere predeſtination, eſtabliſheth nothing in the predeſtinate, nor is it made in them, but in God only; and by conſequence doth not make them actuall parts of the ſociety called the *Church*. It is not the union of predeſtination, but of vocation that builds men into a *Church*. By the later definition of a *Church*, they deny the very being of *Hereſie* and *Schiſme*; for if the whole Maſſe of *Chriſtians* be the *Church*, notwithſtanding the errors in faith which ſome of them hold, or ſeparation in communion which they make, then there are none that can be called *Heretiques* or *Schiſmatiques*; or elſe (which is equally abſurd) all *Heretiques* and *Schiſmatiques* are of the *Church*; and this deſtroyes the holineſſe of the *Church* in doctrine, which is another inſeparable ornament thereof. Others,

which

which are ſome of the ſubdiviſions of ſects amongſt the *Proteſtants*, as *Browniſts*, *Anabaptiſts*, and the like, ſay (each ſect for it ſelfe) that that is the *Church*, excluding all others from that title, even their fellow *Proteſtants*; but this excludes the univerſality of the *Church*, another inſeparable companion thereof, at leaſt after the Apoſtles had propagated it. But the *Church* (having in it the property of heat, which (as Philoſophers ſay) is to gather together things that are of the ſame nature, and ſeparate things that are of different natures) includes all that are of the ſame faith, and admitteth no other.

§. 3. I therefore conceived (according to the judgement of the moſt learned) the Church to be a *ſociety of thoſe that God hath called to ſalvation by the profeſſion of the true faith, the ſincere adminſtration of the Sacraments, and the adherence to lawfull Paſtors*: Which deſcription of the *Church* is ſo fitted and proportioned to her that it reſembles the neſt of the *Halcion*, which (as *Plutarch* ſaith) is of ſuch a juſt and exact ſize for the meaſure of her body, that it can ſerve for no other bird either greater or leſſe.

Then for the meaning of the word *Catholique*,

tholique, the *Proteſtants* ſay that that *Church* is *Catholique*, which holdeth the true faith, which though it be not ſpread univerſally over the world, yet it ought to be ſo, ſay they, and therefore it is *Catholique*. By which they leave men in a labyrinth of finding out the true faith in all the particulars thereof, which, (as they ſay) muſt guide a man to the *Church* that is truely *Catholique*, which being the object of the underſtanding, is much more difficult to find out, than that which is the object of the ſenſe, as is its being *Catholique*. And therefore it ſeemed to me as propoſterous as to ſet the cart before the horſe, to prove a Church, *Catholique*, becauſe it is true; whereas it ſhould be proved true, becauſe it is *Catholique*. Beſide the name *Catholique* is not a name of belief only, but of communion alſo; elſe antiquity would not have refuſed that title to thoſe which were not ſeparated from the belief, but only from the communion of the *Church*; nor would they have affirmed that out of the *Catholique Church the faith and Sacraments may be had, but not ſalvation*. So that *Catholique* imports thus much, both the vaſt extenſion of doctrine to perſons and places,

S. Aug. Ep. 50.

ces different, and the union of all thoſe places and perſons in Communion. Therefore allbeit the *Proteſtants* ſhould hold the ſame belief that the ancient *Church* did, yet if they did not communicate with the ſame ancient *Church*, which by ſucceſſion of Paſtors and People is derived down to this preſent time, I could not ſee how they could with juſtice aſſume to themſelves the title of *Catholiques*.

Chap. VI.
Of the Infallibility *of the* Church.

§. 1. NOw that the *Catholique Church* (which ſociety of *Chriſtians* ſoever it be, of which we ſhall deliberate hereafter) is the only faithfull and true witneſſe of the matter of Gods Word, to tell us what it is and what is not it; the only true interpreter of the meaning of Gods word, and the laſt and finall judge of all controverſies that may ariſe in matters of *Religion*; and that ſhee is not onely true, but that ſhee cannot be otherwiſe, ſeeing ſhee is infallible, I was perſwaded to believe by many reaſons. In the alleadging of which, I will avoid the accuſation of *Proteſtants*, of the circular diſputation of *Catholiques*, ſaying, *they believe*

the

the Scripture, becauſe the Church ſaies it is ſo, and the Church, becauſe the Scripture bids them do ſo.

First, then without dependence on the Scripture, I conceived the *Catholique Church* to be infallible in her Traditions, in that which ſhe declareth to us concerning the doctrine of *Chriſt*, and the *Apoſtles*, and that even in the very nature of her teſtimony and tradition: For Tradition being a full report of what was evident to ſenſe, namely what doctrines the *Apoſtles* taught, what Scripture they wrote, it is impoſſible it ſhould be falſe. Worlds of men cannot be univerſally deceived in matters evident to ſenſe, as are the things men heare and ſee, and not being ſo, it is impoſſible they ſhould either negligently ſuffer it, or maliciouſly agree to deceive others, being ſo many in number, ſo diſtant in place, ſo different in affections, conditions and intereſts. Wherefore it is impoſſible, that what is delivered by full *Catholique Tradition* from the *Apoſtles*, ſhould be by the deliverers firſt deviſed, as *Tertullian* faith; *That which is found one and the ſame amongſt many, is not an error, but a Tradition.* Yet ſuppoſing univerſall

Tert. de præſc. cap. 28.

Tradition

Tradition as it is meerly humane, be in its nature fallible, yet the Tradition of the *Catholique Church*, is by God himſelfe preſerved from error; which is thus demonſtrated. God being infinitely good, and ardently deſiring the ſalvation of mankind, cannot permit the meanes which ſhould convey the *Apoſtles* doctrine to poſterity, by the belief whereof men muſt be ſaved, to be poiſoned with damnable error, to the deſtruction of their ſalvation: now the onely meanes to convey this doctrine, is the *Tradition* of the *Catholique Church*; as *Tertullian* ſaith, *what the Apoſtles taught, I will preſcribe ought no other wayes to be proved than by thoſe Churches which the Apoſtles founded.* All other means, as I have ſhewed you before, are inſufficient, and if this *Tradition* of the *Church* ſhould be inſufficient alſo, by reaſon of its liableneſſe unto error; then were there no certainty at all of the truth of *Chriſtian Religion*, no not ſo much as that there was ſuch a man as *Jeſus Chriſt*; but all men would be left to grope in the wandring uncertainty of their owne imaginations, which for God to ſuffer, cannot fall under any prudent mans belief.

Tert. de Præſ. cap. 21.

§. 2. Se-

§.2. Secondly, that which bindeth men to believe a thing to be Gods Word, God cannot suffer to delude men into error, whereby for their devotion unto his truth, they may fall into damnation; now *Catholique Tradition* from the *Apostles* is that which bindes men to believe the same to be the Word of God, and that because it is thereby sufficiently proposed, the World affording no higher nor surer proposall; so that either this must be infallible, or else God hath left us to the guidance of our own weak understandings (the weakness of which conceit I shewed even now) and all *Christians* to that confusion, which all different opinions (yet reputed the Word of God by them that hold them) may produce.

§. 3. Thirdly, God being the *Prime Verity*, he cannot so much as connive at falshood, whereby he becomes accessory of deceiving them, who simply, readily, and religiously believe what they have just reason to think to be his Word: but there is most just and sufficient reason to believe that the doctrine delivered by full and perpetuall Tradition, from hand to hand, even from the *Apostles*, is undoubtedly their doctrine, and the Word of God; there-

fore

fore he cannot ſuffer *Catholique Tradition* to be falſified. Nor can (as I conceive) any prudent man imagine that God having ſent his Son into the world, to teach men the way to heaven, every moment of whoſe life was made notable, by doing or ſuffering ſomthing to that end, ſhould ſuffer the efficacy and power thereof to be extinguiſhed, by permitting damnable errors in the whole *Church*, and that ſoon after his departure, (as ſome *Proteſtants* ſay) and not to recover light for twelve or fourteen hundred years together; eſpecially conſidering there was no poſſible meanes for any man to know the contrary; there was no ſociety of men that taught otherwiſe, and if at any time there ſtarted up any, they were condemned of error by all their fellow-*Chriſtians*, and in proceſſe of time melted from the face of the earth: The *Scripture* (if that were the means, as *Proteſtants* pretend) not being printed, the invention of Printing not being in the world till about two hundred years ago; and the Bibles that were written being but few, by reaſon of the great labour of writing them; and thoſe that were, not purchaſeable but by few, becauſe of their price, nor legible but by fewer, becauſe

cauſe they were not printed, but written; and laſtly, not to be knowne to be the Word of God (as I have ſhewed before) but by the teſtimony of thoſe men, who (they ſay) were corrupted; who having corrupted the doctrine, might with much more eaſe have extinguiſhed, or corrupted the Text, and made them ſpeak what they pleaſed, it being known to far fewer than the doctrine was; it being difficult to obtaine, uncertain whether it were right, and very obſcure in its meaning; ſo that if they had been guilty of changing the *Apoſtles* doctrine, they could eaſily have razed out all thoſe places which *Proteſtants* urge againſt them, and ſo have prevented the ſtrange and notable diſcovery that the *Proteſtants* think they have made of their errors. And if they ſay that God by his providence preſerved the Scripture both from extinction and corruption; may not we much more reaſonably ſay, (having warrant for it out of the *Scripture* alſo, whereas they have no warrant for the preſervation of the Text) that God by the ſame providence did, and will alwaies preſerve his *Church* from corruption, which is a thing much more eaſily known than the *Scripture*, & conſiſting of a living multitude,

titude can expreſſe it ſelf more plainly? This *infallibility* in the mouth and Tradition of the *Church*, the *Prophet* aſſureth, *Eſa.* 59.21. *My Spirit which is upon thee, and thy words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed from hence forth for ever.* And therfore S. *Auguſtine* ſaith, that *to diſpute againſt the whole Church is inſolent madneſſe.* *Aug. Ep.* 118.

§. 4. To know divine and ſupernaturall truth by the light and luſtre of the doctrine, belongs to the *Church triumphant*; Inward aſſurance without an externall infallible ground, is proper to *Prophets* and *Apoſtles*, the firſt publiſhers of *Religion*: and ſeeing that God doth not now inſtruct either of theſe waies (as I have ſhewed) but by an externall infallible ground, and this being the *Tradition* of the *Church*, it followes, that he muſt preſerve it from error, and likewiſe render the *Church* it ſelfe alwaies conſpicuous that it may be diſcerned by ſenſible markes, of which we ſhall ſpeake anon. And he is alſo bound by his providence, to aſſiſt men in the finding out of this *Church*, when they apply their beſt diligence thereunto, that ſo they be not deceived.

And

And whereas ſome of the more learned *Proteſtants* ſay, that though they have no infallible ground, beſides the teaching of the *Spirit*, yet they are not taught immediatly by propheticall manner, becauſe they are alſo taught by an externall probable, though not infallible motive; to wit, the *Churches tradition*; I conceive that except they aſſigne an externall infallible meanes beſides Gods inward teaching, they cannot avoid the challenging of immediate revelation. For whoſoever knowes things aſſuredly by the inward teaching of the Spirit, without an externall infallible motive, unto which he doth adhere is aſſured prophetically, though he have ſome externall probable motives to direct his belief. S. *Peter* had ſome come conjecturall ſignes of *Symon Magus* his preverſeneſſe and incorrigible malice, yet ſeeing he knew it aſſuredly, we believe he knew it by the light of prophecy, becauſe beſide inward aſſurance he had no externall infallible ground. If one ſee a man give almes publiquely, though he ſee probable ſignes and tokens that he doth it out of vaine glory, yet cannot he be ſure thereof, but by the light of immediate revelation, becauſe the other tokens are not grounds ſufficient to make him certain.

For

For if a man be ſure, and have no certain ground of this aſſurance out of his own heart, it is cleer, that he is aſſured immediately, and only by Gods inward inſpiration. Wherefore *Proteſtants*, if they will diſclaime immediate revelation in deed, & not in words only, they muſt either grant *Tradition* to be *infallible*, or elſe aſſigne ſome externall infallible ground beſides *Tradition*, whereby they are taught what Scriptures the *Apoſtles* delivered.

Laſtly, I was perſwaded of the *Churches infallibility* in her Traditions and Doctrines, becauſe ſhe is endowed with the power of miracles; which whereſoere they are (which I ſhall hereafter examine) do both prove, that that ſociety of *Chriſtians* is the true *Church*, and that that *Church* is infallible in all that ſhe propoſes as the Word of God. And the reaſon is, becauſe God (who is truth it ſelf) cannot ſet his hand and ſeal, that is miracles, and works proper to himſelf, to warrant and authorize a falſhood invented by men. Againſt which * *Proteſtants* object and ſay, *that miracles are only probable, and not ſufficient teſtimonies of divine doctrine*; alleadging *Bellarmine* who ſaith, we cannot know

* *Feild lib.* 3 *cap* 15. *Whites Reply p* 216.

know evidently that miracles are true, for if we did, we ſhould know evidently that our faith is true, and ſo it ſhould not be faith. To which may be anſwered, that ſuch evidence as doth exclude the neceſſity of pious affection, and reverence to Gods Word, evidence that (conſidering the imperfection of humane underſtanding) may enforce men to believe, cannot ſtand with true faith. If we know by *Mathematicall* or *Metaphyſicall* evidence, that the miracles done in the *Church* were true, this evidence would compell men to believe, and to overcome the naturall obſcurity and ſeeming impoſſibility of the *Catholique* Doctrine; therefore as *Bellarmine* ſaith, we cannot be Mathematically and altogether infallibly ſure by the light of nature, that miracles are true. Notwithſtanding it cannot be denied in reaſon, what our Saviour affirmes, that miracles are a ſufficient teſtimony binding men to believe, *the very works that I do, do bear witneſſe of me, that the Father hath ſent me*, Joh. 5.36. and conſequently that we may know them to be true by Phyſicall evidence, as we are ſure of things we ſee with our eyes, and handle with our hands; as S. *John* ſaith, 1 Epiſt. 1.1. *what we have ſeen with our eyes, what*

what we have beheld, and our hands have handled of the word of life. Or we may be as ſure of Miracles, as we are of ſuch things as being once evident to the world, are by the worlds full report declared unto us; which is a morall infallibility. So that if we have not a Metaphyſicall or Mathematicall infallibility of the truth of Miracles, yet we have a Phyſicall and morall infallibilitie, as much as we have of any thing we either hear or ſee.

Nor doth this Phyſicall evidence take away the merit of faith, becauſe this evidence not being altogether and in the higheſt degree infallible in it ſelf (for our ſenſes may ſomtimes be deceived) it is not ſufficient to conquer the naturall obſcurity, darkneſſe, and ſeeming falſhood of things to be believed, upon the teſtimony of thoſe miracles. For the myſtery of the *Trinity*, of the *Incarnation*, *Reall preſence*, and the like, ſeem as far above the reach of reaſon as any Miracle can ſeem evident to ſenſe; hence when faith is propoſed by Miracles, there ariſeth a conflict betwixt the ſeeming evidence of the Miracles, and the ſeeming falſhood and darkneſſe of *Catholique Doctrine*; againſt which obſcurity a man cannot get the victory by the

the ſole evidence of miracles, except he be inwardly aſſiſted by the light of Gods Spirit, moving him by pious affection to cleave to the Doctrine, which is by ſo cleer teſtimony proved to be his Word. Even as a man ſhut up in a chamber, with two lights, whereof the one makes the wall ſeem white, the other blew, cannot be firmly aſſured what colour it is untill day-light enter, and obſcuring both thoſe lights, diſcover the truth: ſo a man looking upon Chriſtian Doctrines, by the light of miracles done to prove them, will be moved to judge them to be truth; but looking upon them through the evidence of their ſeeming impoſſibilities unto reaſon, they will ſeem falſe: nor will he be able firmly to reſolve for the ſide of faith, untill the light of divine grace enter into his heart, making him prefer, through pious reverence to God, the ſo-propoſed authority of his Word, before the ſeeming impoſſibility to mans reaſon.

Chap. VII.

That Catholique Tradition *is the onely firm foundation and motive to induce us to beleeve, that the* Apoſtles *received their doctrine from* Jeſus Chriſt, *and* Jeſus Chriſt *from God the Father; And what are the meanes, by which this doctrine is derived downe to us.*

§. 1. AS *Catholique Tradition* is infallible in it ſelf, ſo is it moſt neceſſary for us, there being no other certaine teſtimony to any prudent man, no firme ground or motive to believe, that the *Primitive Church* received her doctrine from the *Apoſtles*, the *Apoſtles* from *Chriſt*, *Chriſt* from God; nor no way to bring it downe from thoſe times to theſe, but only the *Tradition* of the *Church*. For we may obſerve three properties of the doctrine of faith; to be true, to be revealed of God, to be preached and delivered by the *Apoſtles*. The higheſt ground by which a man is perſuaded that his faith is true, is the authority of God ſpeaking and revealing it; the higheſt proof by which a man is aſſured that his faith is revealed, is the authority of *Chriſt* and his *Apoſtles*, who

who delivered the ſame, as deſcending from God; but the higheſt ground that moveth a man to believe that his faith was preached by the *Apoſtles*, is the perpetuall *Tradition* of the *Church* ſucceeding the *Apoſtles* unto this day, aſſuring him ſo much; according to the ſaying of * *Tertullian*, who maketh this ladder of belief in this ſort; *what I believe, I received from the preſent Church, the preſent from the Primitive, the Primitive Church from the Apoſtles, the Apoſtles from Chriſt, Chriſt from God, and God the prime verity, from no other fountaine different from his own infallible knowledge:* So that he that cleaveth not to the preſent *Church*, firmely believing the *Tradition* thereof, as being come down by ſucceſſion, is not ſo much as on the loweſt ſtep of the ladder that leads unto God, the revealer of ſaving truth; ſucceſſive *Tradition* unwritten being the laſt and finall ground whereon we believe that the points of our belief came from the *Apoſtles*, which may be proved by theſe arguments.

* *De præſcr. c.* 21. & 37.

§. 2. Firſt, if the maine points of faith be to be believed to come from the *Apoſtles* becauſe they are written in *Scriptures*, and the *Scriptures* are believed to be the Word

of God, upon the report of univerſall Tradition, then our belief that the things which we believe come from the *Apoſtles*, and from God, reſteth upon the Tradition of the *Church*; but it is moſt certaine that the Scriptures cannot be proved to have been delivered unto the *Church* by the *Apoſtles*, but by the perpetuall Tradition unwritten conſerved in the *Church* ſucceeding the *Apoſtles*; all the other waies by which the *Proteſtants* endeavour to prove the *Scripture* to be the word of God being vaine and inſufficient, as I have proved before.

Secondly, common and unlearned people, which comprehend the greateſt part of *Chriſtians*, may have true faith, yet they cannot have it grounded on the *Scripture*, for they can neither underſtand, nor read it; or if read it, yet but in a vulgar language, of the truth of whoſe tranſlation they are not aſſured, therefore muſt rely upon the teſtimony of the preſent *Church*, that that which they believe is the Word of God.

Thirdly, if all the maine and ſubſtantiall points of *Chriſtian* faith muſt be believed, before we can ſecurely read and truly underſtand the holy *Scripture*, than they are

believed

believed not upon *Scripture*, but upon *Tradition* going before *Scripture*; and that it is so is manifest, because true faith is not built, but upon Scripture truly understood according to the right sense thereof, nor can we understand the *Scripture* aright, unless we first know the main Articles of Faith, which all are bound expresly to believe, by which as by a rule, we must regulate our selves in the interpretation of the *Scripture*; otherwise without being setled in the rule of faith by *Tradition*, men are apt to fall into grievous errors, even against the main articles of the faith, as of the *Blessed Trinity*, and *Incarnation* of the Son of God, as experience doth sufficiently testifie; so that reading and interpreting *Scripture*, doth not make men *Christians*, but supposeth them to be made so by *Tradition*; at least for the main points, such as every one is bound expresly to know.

Fourthly they to whom the *Apostles* wrote and delivered the *Scripture*, were already converted to *Christianity*; and instructed in all necessary points of faith, and in the common practises of *Christianity*; and so, by what they knew by *Tradition*, could easily interpret what was writ-

ten, but otherwiſe might eaſily have failed in the maineſt points, as ſome forſaking *Tradition* did; for example the *Arrians*, who were confuted by the *Catholiques*, not by bare *Scripture*, for of that the *Arrians* had plenty, but as it was interpreted by *Tradition*; Therefore none can be ſuppoſed to underſtand the Scripture aright, & ſo to know the true word and will of God, but by being ſuch as they were, to whom the *Apoſtles* delivered the Scripture; that is, firſt inſtructed by Tradition: Otherwiſe they may eaſily erre in ſome chiefe articles of Faith, any of which to erre in, is damnable. And I would faine know, whether any underſtanding *Proteſtant* doth believe, that if a *Bible* were given to a *heathen*, or to one borne amongſt themſelves (ſuppoſing he had not been trained up by *Catechiſme* and other traditionall inſtruction) whether I ſay he could out of that extract, as points cleerly expreſſed therein, the thirty nine Articles of the *Church* of *England*, or the book called the *Harmony of Confeſſions*, which is the profeſſion of the faith of moſt of the *Proteſtants* of the world?

Laſtly, we cannot with modeſty ſay, that we are more able to underſtand *Scripture*, than were our fore-fathers, the ancient

ent Doctors of the *Church*; but they thought themſelves unable to interpret *Scripture*, by conference of places, or ſuch like humane means, without the light of *Chriſtian Doctrine* before-hand knowne, and firmly believed upon the *Tradition* of the Church, witneſſe * S. *Baſil*, S. *Gregory Nazianzene*, and * *Origen*, who thus writeth, *In our underſtanding of Scriptures, we muſt not depart from the firſt Eccleſiaſticall Tradition, nor believe otherwiſe but as the Church of God hath by ſucceſſion delivered to us*; therefore no man is able to interpret *Scripture*, without the light and aſſiſtance of Chriſtian faith, afore-hand received by the voice of the *Church*, delivering what ſhee received from her anceſtors. Dangerouſly and high boldneſſe then it is, for men of this age, ſo to preſume on their owne interpretations of Scripture, gotten by humane meanes, as to make them over-ballance a thouſand * *Cyprians*, *Auguſtines*, *Churches* and *Traditions*.

* *Ruf. Eccl. hiſt. l. 2. c. 9.*

* *Orig. tract. in Mat. 29. c. 23.*

* *Luther de capt. Babil. Tom. 2. Wittenberg. f. 344.*

§. 3. From all which I obſerved, that the *Proteſtants* do not well underſtand that place of *Scripture*, ſo frequently urged by

them againſt *Tradition*, where S. *Paul* ſaith to *Timothy*, *Thou haſt known the holy Scriptures from thy childhood, which are able to inſtruct thee, or make thee wiſe unto ſalvation*; Inferring from hence, that the *Scriptures* are able to make *all men* wiſe unto ſalvation; whereas this was ſpoken with relation to *Timothy* only, and to ſuch as agree with him in the cauſe, for which this ſaying is true in him, that is, ſuch as were aforehand inſtructed by *Tradition*, and did firmly believe all ſubſtantiall Doctrines of faith, and know the neceſſary practiſes of Chriſtian Diſcipline, even as what God ſaid to *Abraham*, *I am thy protector, and thy exceeding great reward*, *Gen.* 15. 1. is not appliable to all men abſolutely, but only to all men that were of the ſame qualification, that is, faithfull and devout, as he was. Moreover the *Apoſtle* in that place ſpeaketh only of the *Scriptures* of the Old *Teſtament*, for the New was not written in the infancy of *Timothy*, nor ſome of it at this very time that theſe words were written; and theſe *Scriptures* he affirmes alſo to inſtruct *Timothy*, not by themſelves alone, but *by faith, which is in Chriſt Jeſus*, that is, joyned with the doctrine of the Chriſtian faith, which *Timothy* had heard,

and

and believed on the voice of *Tradition*.

And the following words of the *Apoſtle* are with equall confidence inſiſted on, *All Scripture inſpired of God is profitable to teach, &c.* is very unprofitable for their purpoſe, ſeeing that *profitable* can by no means be ſtretcht to ſignifie *ſufficient*, as they would have it, and that for every man, but particularly for him that is HOMO DEI, *a man of God*, that is, one already inſtructed by *Tradition*, in all the main points of Chriſtian faith and godly life, ſuch an one as *Timothy* was. Thus indeed the *Scriptures* may be granted ſufficient, joyned with *Tradition*, but not alone. And whereas there are ſome places of the Fathers alledged by *Proteſtants* to prove the Scriptures to be clear in all ſubſtantiall points, they are to be underſtood as the *Apoſtles* words are, with reference to ſuch men who have been before inſtructed by *Tradition*; even as they that hear *Ariſtotle* explicate himſelf by word of mouth, may eaſily underſtand his books of nature, which are very hard to be underſtood of them that never heard his explication, either from his own mouth, or by *Tradition* from his Schollers.

§ 4. Whereas ſome *Proteſtants* ſay,

that the difficult places of Scripture are unfolded [a] *by Scripture, and the rules of Logick*, [b] *and by other things beſide Scripture evident in the light of nature*, it ſeems to me very incongruous: Firſt, becauſe the rule of faith muſt be for the capacity of the unlearned as well as the learned; and unlearned men cannot be ſure of the infolded ſenſe of the *Scripture* by Logicall deductions. Secondly, the *Scripture* it ſelf ſends us to ſupply her wants, not to the rules of Logick, but unto *Tradition*, ſaying, *Hold the Traditions which ye have received by word or our Epiſtle*, 2 Theſ. 2. 15. It ſendeth us to the Church, *the pillar and ground of truth*, 1 Tim. 3. 15. *which whoſoever doth not heare, is as a Heather and a Publican*, Matth. 18. 17. It did the ſame to the Jewes, who had the Scriptures alſo, ſaying, *Remember the old dayes, think upon every generation: ask thy father and he will declare unto thee, the elders and they will tell thee*, Deut. 32. 7. The ſame do the Fathers, as I ſhall ſhew hereafter.

[a] *Wotton triall of the Romiſh, &c. p. 88. l. 9.*
[b] *Field p. 281. lin. 20.*

§ 5. And whereas it is further objected, that the *Fathers* diſputed negatively from the Scripture, againſt Heretiques, thus: *Doctrine is not clearly delivered in Scripture, therefore*

therefore it is not to be received as a matter of Faith; we muſt know that the *Fathers* proceeded upon this ſuppoſition that was known to all, and granted by the *Heretiques* themſelves, namely that the Doctrines they diſputed againſt, were not the *Traditions* of the *Church*: and in this caſe they required the teſtimony of Scripture. Yea more, the *Fathers* did not onely require places of Scripture from the *Heretiques*, by way of deduction and Logicall inference (for to ſuch all ancient *Heretiques* and *Proteſtants* now pretend, wherewith they delude ignorant people) but they required of them to ſhew their Doctrine in Scripture, ſaith *Irenæus*, *expreſly* and *in termes*; and to prove it, not by texts * which require ſharpneſſe of wit in the Auditors to judge, who doth more probably interpret them, not by places which require an interpreter, one to make Logicall inferences upon the text, but by places plaine, manifeſt, cleere, which leave no place to contrary expoſition, and that no Sophiſtry can wreſt them to other ſenſe; to the end that controverſies which concern the ſalvation of ſoules, be defined by Gods formall Word, and not by deductions

* *Aug. de unitat. Eccleſ. cap. 5.*

ctions from it by rules of Logicke. And even by this way of the *Fathers* arguing negatively from the *Scripture*, the *Proteſtant Religion* is quite overthrowne; for ſeeing nothing is to be reputed a matter of faith, which is not formally and expreſly to be proved by the Word of God, either written, or unwritten, and delivered by full *Eccleſiaſticall Tradition*; and ſeeing the *Proteſtants* doe not, nor can pretend to this *Tradition*, nor yet can prove their tenets by *Scripture* in expreſſe and evident termes, but ſuch as themſelves confeſſe to receive probable ſolutions, it muſt hence neceſſarily follow that their doctrines are falſe, without foundation, and to be rejected by every *Chriſtian*.

§. 6. Laſtly whereas *Proteſtants* object that the *Phariſees* are reproved by *Chriſt* for the obſervation of *Traditions*, it is altogether impertinent; for the *Scripture* doth not ſay that their Traditions were derived by ſucceſſion from *Moſes* the firſt deliverer of their law, nor did the *Phariſees* pretend to it, but they were Traditions of their owne, whereof ſome were frivolous and ſuperſtitious, ſome impious, ſome pious. The frivolous and ſuperſtitious were their waſhing of hands, pots, dishes,

diſhes, & the like, ſuppoſing that otherwiſe they might have ſome ſpirituall impurity in them; which our *Saviour* confutes ſaying, *There is nothing without a man entring into him which can defile him. Mark* 7. 15. The impious were ſuch, as whereby they violated the commandements of God, under the pretence of obſerving their Traditions, as when they allowed a man under pretence of giving ſomething to the *Church* to neglect his duty to his parents; *Mar.* 7. 11. Neither of theſe kinds is the *Catholike Church* guilty of. Of their pious, we have an example in their paying Tithes of mint, a very ſmall herb, which was a Tradition of their owne not commanded in their law, yet this our *Saviour* approves and binds them to it, ſaying, *this you ought to have done, Luc.* 11. 42. And it is worth the obſervation, that the thing moſt of all objected againſt our *Saviour*, was the written word and Tradition of God by *Moſes* about keeping the *Sabbath* day (as appeares in all the *Evangeliſts*) from which precept, not by Tradition unwritten, but by logicall inferences of their owne, they concluded that our *Saviour* brake the *Sabbath* by healing or doing ſome

ſome ſmall labour thereon. So that the *Phariſaicall Traditions* were not pretended to be doctrines unwritten, derived from the firſt deliverer of their religion, but doctrines concluded from the Scripture, by the rules of Logick and reaſon (as they conceived) according to the preſent manner of the *Proteſtants*.

CHAP. VIII.

That the Church is infallible *in whatſoever ſhe propoſeth, as the Word of God* written *or* unwritten, *whether of great or ſmall conſequence. That to doubt of any one point, is to deſtroy the foundation of faith. And that Proteſtants diſtinction between points* fundamentall *and* non-fundamentall, *is ridiculous and deceiptfull.*

§. 1. HAving thus found out that the *Church* was ſhee, from whom I was to receive aſſurance what is the word of God; and that otherwiſe it was impoſſible for me to know it, and that ſhee could not miſtake nor erre in her directions, I conceived then, that I was bound to believe all that ſhee propounded to me as the word of God, whether it were written or not written (writing being no teſtimony

teſtimony of the truth of any thing, ſeeing it may be falſe as well as ſpeaking) and that to doubt of any thing, was to call all into queſtion, and to diſſolve the whole nature of divine faith. For to believe hath a threefold ſignification in ſpeech; firſt it is taken for knowledge; as where our *Saviour* ſaith, *Thomas becauſe thou haſt ſeen me thou believeſt, John* 20. 29. to wit, that I am riſen: now he that ſees one, knowes ſo much. Secondly, for opinion; which is an aſſent begot by probable reaſon, ſo men delivering their opinions, uſe to ſay, I believe thus, or thus. Thirdly and moſt properly, for an aſſent unto ſuch things as doe not appear, but are aſſented unto by a firm reliance on the truth of him that reports them, as S. *Paul* ſaith, *Faith is the argument of things not ſeen, Heb*, 11.1.

And this reliance on an Author, ſuch as cannot deceive or be deceived (at leaſt in thoſe things which he propounds unto us to be believed) muſt beget in us an equall belief of things that have humane poſſibility or probability on their ſide, and of things that are clean againſt it; the matter propounded makes no matter, nor yet the manner of propounding; it is the *Author*, and our apprehenſion of him

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that controles all oppoſition. By this do we believe the inexplicable myſtery of the *Trinity*, the *Incarnation* of God, the *Mother-hood* and yet *Virginity* of the B. *Virgin Mother*, with many others, with as much eaſe, as we believe that *Noah* had three ſons, or that S. *Peter* had neither ſilver nor gold: and by this do we believe the latter with as much ſtrength and firmneſſe as the former. For he that believes a thing becauſe ſuch an one ſayes it, who he believes cannot lie, muſt believe all that he ſayes, and that with the ſame firmneſſe, becauſe the reaſon of his belief ſtill remaines, namely, the inerrability of the ſpeaker. But if he apply his belief according to the probability of the thing ſpoken, and no further, then he doth not believe, becauſe of the truth of the ſpeaker, but of the thing ſpoken, which he muſt gather from probabilities of reaſon, wherein he doth not believe the thing for the truth ſake of the ſpeakers teſtimony, but for the likelihood thereof, which he finds by the meaſure of his own underſtanding; which is not to believe the other, but himſelfe; and the other no more than he would do the arranteſt lyer in the world, yea the Devill himſelf, that is, ſo far as he by his rea-

reaſon conceives that he ſpeakes the truth. Which reaſon of his, if it be infallible, he doth not believe the thing properly, but he knowes it; if it be but probable, he believes it not properly, but hath an opinion of it; and no more aſſurance than of other humane reports, whoſe authors have no ſecurity from error; which as they may be true, ſo they may alſo be falſe. And thus to believe, is not to believe by divine and infallible faith, but by humane and fallible; and ſo it cancells divine ſupernaturall faith, the firſt in order of the three theologicall vertues, without which no man can be ſaved.

§. 3. So that all the place that reaſon hath in the government of our faith is this, to lead us to believe that teſtimony which cannot deceive us, and for the particular objects of beliefe, to take them upon truſt of that teſtimony, without checking at them whatſoever they be; and though they be bones to Philoſophy, yet make them milke to faith; and not as *Heretiques* doe, make us demand a reaſon of every particular point of faith, which if it ſquare not to their apprehenſions, they caſhiere: This is not faith, but fancy. For, to rely upon a humane baſis ſuch as reaſon is, will

will not ſupport ſuch a mighty ſtatue as divine faith: And, to uſe *Chillingworths* own ſimilitude, *Water will not riſe higher then the fountain from whence it ſprings*: if therefore particular reaſon be the governour of our faith, which reaſon is a humane and fallible thing, it cannot riſe to, nor ſupport a divine faith: But divine faith is that which God requires of us in the buſineſſe of *Religion*, and that which is not ſuch, is none. And it is convenient, that as God ordained man to a ſupernaturall end, namely the bliſſefull viſion of himſelfe, which is a thing far above all excellencies of nature; ſo he ſhould bring him to this bliſſe, by believing things above the reach of reaſon, which in man is his nature; and to beget this faith by Miracles, his owne acts, which are above the power of nature; and by the teſtimony of thoſe that do thoſe ſupernaturall acts; to whom, if he have given his deeds, it cannot be doubted but he hath given his word, of any part whereof to make any doubt, is to call the credit of all into queſtion; the houſe of Faith being like ſome artificiall buildings, whereof if you pull out one pin, you looſen the whole frame: So if a man disbelieve any one

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point delivered him by the *Catholique Church*, he unjoynts the whole frame of faith, and virtually denies it all; and that becauſe they have all the ſame height of proof, to wit, the teſtimony of the *Church*; which if ſhe can lie in one thing, ſhe may (for ought wee know) in another, and ſo in all, and thus bring a man to doubt of all, and then to denie all: And that thoſe men that doe denie ſome one point of *Catholique Tradition* (though unwritten) doe not denie all, is not for that they have any faith, but out of ſecular ends, and deceiptfull reaſon.

§ 4. Indeed ſome *Proteſtants* grant that if *Tradition* be univerſall, and perfectly *Catholique*, it doth oblige to the belief thereof, but not otherwiſe; by which univerſall *Tradition* they meane, ſuch as never any one gainſaid. But if ſuch onely are to be called *Catholique Traditions*, there is ſcarce any thing left for *Chriſtians* to believe, (and indeed to that paſſe have many brought it;) for ſome have denied the diſtinction of Perſons in the *Trinity*, others the *Divinity* of our *Saviour*, others his *humanity*, others the *Deity* of the *Holy Ghoſt*, and a hundred more: now if no *Tradition* be

be to be called *Catholique*, but ſuch as was never denied by any one, or ſome number of *Chriſtians*, then a man may deny the fore-mentioned, and many other points and Articles of faith, becauſe their *Tradition* hath not been ſo univerſall, but that ſome have denied it; yea ſome books of the Scripture it ſelf were not univerſally received, till about four hundred years after *Chriſt*.

By *Catholique* or *univerſall Tradition* then muſt be underſtood, that which the *Catholique Church* hath alwaies taught, not which all *Chriſtians*, for then we muſt look for *Tradition* in the mouths of Heretiques, whoſe property it is to deny ſome *Tradition* or other, under pretence that it is oppoſite to *Scripture*. And if any have taught contrary, the *Catholique Church* hath condemned them for *Heretiques*, which is a ſufficient proof that untill ſuch Hereticall Spirits oppoſed ſome one or more *Traditions* of the *Church*, they were univerſally believed. As for example, the Doctrine of *Chriſts conſubſtantiality*, or being of the ſame ſubſtance with the Father, no reaſonable man will deny, but that it was generally believed in the *Church*, before the daies of the *Arch-heretique Arrius*, and that the

the *Councel of Nice* condemning of him, was a ſufficient proof that the doctrine he oppoſed was the *univerſall Tradition* of the *Church*, by force whereof he was overthrowne, and not by *Scripture* only, there being no place of *Scripture* ſo plaine, but he would give ſome anſwer to it, and likewiſe alledge plenty of *Scripture* in the proof of his own *Hereſie*, while he took upon him to interpret it himſelf, (forſaking the traditionall ſenſe thereof) and would receive no anſwer to it. And if *Arrius* his denyall of that point of *Faith*, will make it univerſall for place, or the doctrine it ſelf new, and ſo univerſall for time; (as ſome in other inſtances do alledge) becauſe it was then firſt declared by reaſon of that oppoſition, then it may be lawfull under the ſame pretence for men to deny all the *Traditions* of the *Church*, all the decrees of *Generall Councells* of the *Church*, and to revive all the *Hereſies* that were in the *Church*.

§. 5. Moreover to attribute conditionall infallibility to the *Church*, and not abſolute in all that ſhe delivers (* as ſome *Proteſtants* doe)

* *Chillingworth pag.* 118. *Pet. Martyr loc. Com. claſ.* 4. *c* 4. *ſect.* 21. *Confeſſ. Helvet. c.* 17.

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making her infallible onely while ſhe followes the *Scripture* and *Univerſall Tradition*, is to give her no more priviledge than to a child or fool, who are alſo infallible while they affirm nothing, but what is agreeable to *Scripture* and univerſall *Tradition*. But if we know not *Scripture* nor *Tradition* but by the *Churches* direction, how ſhall we know in her expoſition of *Scripture*, and deciding of controverſies, that ſhe doth erre, unleſſe we know it from her alſo? ſeeing her authority in the one is as good as in the other, and by thoſe reaſons that we may deny the truth of the one, we may deny the other. And if ſhe ſay, ſhe have expounded Scripture truly, and decided controverſies aright, by the rule of *Scripture* and *Tradition*, who ſhall gaineſay her? Can any man be ſo fooliſh as to think his word is of more credit than the whole *Churches*? Or that his reaſon is better then hers? Or that if ſhe may erre from her rule, he may not do ſo alſo? And if their infallibilities be both of the ſame ſtrength, who in his right mind would not believe millions affirming the ſame thing, rather than one, or ſome few affirming the contrary? If there were a rule ſo plaine and clear that all men un-

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derſtood it, and none could pervert it, then there were no need of a judge or directer; but if the rule be obſcure, or liable to miſinterpretation, as all words are, let them be expreſſed never ſo plainly, then it is meet that there ſhould not onely be a *Judge*, but that this *Judge* ſhould be *infallible*, ſeeing the buſineſſe concerns the ſalvation of mankind, and not be ſubject to the petty after-examinations of proud and diſcontented people, as if one or more of them did know the meaning of the rule better than the Judge, when that Judge is the univerſall *Church*. And that which theſe men affirm in this matter amounts to this wiſe Maxime; *That the Church is infallible, while ſhe is infallible*: and ſo is the *Devill*.

§. 6. Frivolous then and without foundation, is that late ſtarted diſtinction of points fundamentall and not fundamentall, and the aſſertion built thereon; That the *Church* may erre in the one and not in the other; and ſo by conſequence we are not bound to believe her in all things. Indeed in regard of the materiall object or thing to be believed, ſome points are fundamentall, others not; that is, ſome points are to be believed explicitely and diſtinctly,

ly, others not: and more points are to bee believed explicitely, by ſome than by others, as I have ſhewed before, ſpeaking of points neceſſary to ſalvation. But in regard of the formall object and motive for which we believe, namely, the truth of God revealing it by his *Church*, there is no diſtinction of points of faith, we being equally bound to believe all that is ſufficiently propoſed unto us, as revealed by God, whether the matter be great or ſmall: and whether the points be fundamentall in their matter or no, yet they are propoſed unto us by the ſame authority; therefore we are bound equally, with the ſame firmeneſſe of faith, to believe every one as any one. For example, the *Creed* of the *Apoſtles* containes divers fundamentall points, as the *Diety*, *Trinity* of *Perſons*, *Incarnation*, *Paſſion* and *Reſurrection* of our *Saviour*; it containes alſo ſome points for their matter and nature in themſelves not fundamentall, as under what judge he ſuffered, that he was buried, and the circumſtance of time when he roſe againe, to wit, the third day; Now whoſoever knowes theſe to be contained in the *Apoſtles Creed*, is bound to believe them as firmely as the other, and the denyall of any one of them,

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is a fundamentall and damnable errour, a giving of God the lie. For the nature of faith doth not ariſe from the greatneſſe or ſmalneſſe of the thing believed, for then there ſhould be as many different faiths, as there are points to be believed, but from the motive for which a man believes, which is Gods revelation teſtified by the *Church*, which being alike for all objects, it is manifeſt, that they that in things equally revealed by God, do grant one thing and deny another, do forſake the very formall motive of faith, Gods revelation, and ſo have no true divine faith at all.

§. 7. Moreover if the *Churches infallibility* be tied to a certain matter in *Religion*, then it is meet we ſhould know that firſt, that ſo we may accordingly apply our belief, if it be fundamentall, then without doubt to imbrace it, if not, to exerciſe our liberty, and believe it ſo far as we ſee cauſe; but then we muſt know the matter wherein ſhe is infallible, diſtinctly and particularly, as alſo infallibly, or elſe we may miſtake, and believe, when we need not, and diſbelieve when we ought not. Now from whence ſhall we have this knowledge? God hath no where revealed it; and it ought to have been revealed together with

the Commiſſion given to the *Church* to teach, or elſe ſhee might have deceived us before the caution came; but the *Church* it ſelfe hath told us no ſuch matter; we have no ſuch *Tradition*; therefore we muſt have this moſt fundamentall point of all the reſt, which is, to know what is fundamentall and what not, either by inſpiration, or by the ſtrength of reaſon, both which are ridiculous; or by ſome authority coequall to the *Churches*, and yet not hers, which is moſt abſurd. And in this buſineſſe, the *Proteſtants* ſeemed unto me, to deal as obſcurely and deceiptfully, as did once *Richard* the ſecond *King* of *England*, who in a return to peace betwixt him and his ſubjects, granted pardon to all, except fifteen, but would not declare what their names were; but if at any time he had a mind, out of ſome new diſpleaſure, to cut off any man, he would ſay, he was one of the fifteen, whom he excepted from the benefit of his pardon: In like manner the *Proteſtants* ſay, we will believe the *Church* in all points, but thoſe that are not fundamentall, not expreſſing what they are; and when they have a wanton diſpoſition to deny their belief to ſomething that the *Church* hath declared, they ſhelter their

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denyall under the protection of this unlimited distinction, and say, it is a point not fundamentall. And if on the other side they find it for their advantage to close with other *Churches*, they say, they are all one *Church* with them, because forsooth they agree, in they know not what, that is, in their inexplicable fundamentalls.

§ 8. But *Chillingworth* hath undertaken to give us, though not a catalogue, yet a description, (as he supposes) by which we may discern between fundamentalls, & not fundamentalls, or circumstantialls, as he calls them. The former being such as are revealed by God, and commanded to be preached to all, and beleived by all. The later such, as though God hath revealed them, yet the *Pastors* of the *Church* are not bound under paine of damnation, particularly to teach them unto all, and the people may securely be ignorant of them. And this is even the same obscurity in more words; for what is to be preached to all, and believed by all, and what the Pastors may forbear to preach, and the people may be ignorant of (especially seeing the same degree of ignorance is not secure to all people alike, but receives infinite variety, according to

pag. 137. *sect.* 20.

their meanes of knowledge) is as undeterminable, as what is fundamentall and what not. But ſuppoſe the *Paſtors* doe preach more than they are bound to preach and reveal that truth, which if it had not been revealed, the people might ſafely have been ignorant of, may they be ignorant or unbelieving now it is revealed to them? If they be, then they deny that very authority upon which they believed the moſt fundamentall points, which is the ground of all belief, and by conſequence deny the whole faith: From whence wee may ſee, that the *Paſtors* teaching is not to be ſtinted by the things the people ought neceſſarily to believe; but the peoples neceſſity of believing ought to be enlarged according to the meaſure of the *Paſtors* preaching. The *Church* is not confined to the teaching of fundamentalls only for the matter, but whatſoever ſhee teacheth is fundamentall for the forme, and motive of beliefe. The circumſtantialls are (as he confeſſeth) revealed by God to the *Church*; and if the *Church* reveal them to the people, the people muſt either believe them, or deny to believe God. And though common people, and others alſo, may ſafely be ignorant, before they have been inſtructed

ſtructed, yet they may not be ſo after; nor hath God confined the *Paſtors* inſtructing of the people to any certain matter, to fundamentalls only; for *Chriſt* bids his *Apoſtles* teach all nations, to obſerve all things, whatſoever he commanded them. *Matth.* 28. 20. And though common people may ſafely be ignorant of many things, yet they muſt not be unbelieving of any thing; but by an implicite faith at the leaſt, believe all that the *Church* believes, by adhering, and reſigning themſelves to her, being prepared to believe explicitly what and when ſhee ſhall declare it to them: Which faith is originally and fundamentally built upon the Word of God, not as written, but as delivered by the *Tradition* of the *Church*, ſucceſſively from the *Apoſtles*; upon the authority whereof, we believe that both Scriptures and all other Articles of faith were delivered to them by the *Apoſtles*; to the *Apoſtles*, by *Chriſt*; to *Chriſt*, by God, the fountain of all truth.

Chap. IX.

That there is and ever ſhall be a viſible Church *upon earth; And that this Church is one, holy, Catholique and Apoſtolique.*

§ 1. NOw conſidering all that hath been ſaid before, the ſumme whereof is this; That we have no meanes to know certainly the doctrines of the *Apoſtles*; but only the *Tradition* of the *Church*, and that that *Tradition* is, and ought to be infallible; hence I conceived, that this conſequence was neceſſary, that there ſhould be, and is alwaies, a viſible *Church* in the world, to whoſe *Traditions* men might cleave; and that this *Church* is one, univerſall, *Apoſtolicall*, *Holy*.

Firſt there is alwaies a true *Church* of *Chriſt* in the world; for if there be no meanes for men to know that Scriptures, and all other Articles came from *Chriſt* and his *Apoſtles*, and ſo conſequently from God, but the *Tradition* of the *Church*, then there muſt needs be in all ages a *Church*, receiving and delivering theſe *Traditions*, elſe men in ſome age ſince *Chriſt*, ſhould have been deſtitute of the ordinary

ordinary meanes of salvation, becauſe they had no meanes to know assuredly the doctrines of *Christianity*, without assured faith whereof, no man can be saved. And although a false *Church* may deliver the true Word of God, as it is contained in the *Scripture* and the *Creed*, yea even a *Jew* or *Heathen* may do so, for this is but casuall; yet none but a true *Church* can deliver the Word of God, with assurance to the receiver that the text is incorrupt, thereby binding him to the belief thereof; Now it is necessary that men have the true *Scripture*, not only casually, but they must be sure the Text thereof be uncorrupt; therefore there must be a true unerring *Church*, whose authority is so authentique, that it is a sufficient warrant for men to believe the doctrine shee delivers, to come from the *Apostles*.

Secondly, this *Church* must be alwaies visible, and conspicuous; For the *Traditions* of the *Church*, must ever be famous, and most notoriously known in the world, that a *Christian* may truly say with S. *Augustine*, *I believe nothing but the consent of Nations, and Countries, and most celebrious fame.* *De utilit Cred. c. 14.* Now if the *Church* were at any time in-

viſible, or very ſecret and hidden, then could not her Traditions be famouſly known, nor could men that were willing to ſubmit themſelves to her directions, know where to find her, out of whoſe communion they cannot attain ſalvation.

Thirdly, this *Church* is *Apoſtolicall*, that is, derived from the *Apoſtolicall Sea*, by the ſucceſſion of *Biſhops* and *Paſtors*; for elſe how can we be aſſured that we have the *Apoſtles doctrine?* It muſt be one generation that muſt certifie another; and if there ſhould be any interruption, in that time, all might be loſt and changed. And how could the *Tradition* of *Chriſtian Doctrine* be notoriouſly *Apoſtolicall*, if the *Church*, delivering the ſame, hath not a manifeſt and conſpicuous pedigree and derivation from the *Apoſtles?* Which is a convincing argument uſed by S. *Auguſtine*; *How doe we truſt out of the divine writings, that we have manifeſtly received Chriſt, if we have not alſo from thence manifeſtly received his Church?* The *Church* that hath a lineall ſucceſſion of *Biſhops* from the *Apoſtles*, famous and illuſtrious, whereof not one hath been oppoſite in *Religion* to his immediate predeceſſor, proves evidently

Epiſt. 48. circa med.

vidently that this *Church* hath the Doctrine of the *Apostles*. For as in the rank of three hundred stones ranged in order, if no two stones be found in that line of different colour, then if the first be white, the second is white, and so the rest unto the last; even so if there be a succession of three hundred *Bishops* all of the same *Religion*, if the first have the *Religion* of the *Apostles* and S. *Peter*, the second hath, and so the rest even unto the last.

Fourthly, this *Church* is *one*, that is, all the *Pastors* and *Preachers* deliver, and consequently all her *Disciples* and *children* believe one and the same Faith. For if the Preachers and Pastors of the *Church* disagree about matters which they preach as necessary points of Faith, they lose all their credit and authority; for who will believe witnesses on their own words, if they disagree in their testimony?

Fifthly, I infer, that this *Church* is *universall*, spread over all Nations, that she may be said to be every where, morally speaking (that is, according to common humane account, by which a thing diffused over a great part of the world, and famously knowne, is said to be every where; In this manner, the *Apostle*

ſaid, that the faith of the *Romans, was renowned in the whole world*) *Rom.* 1. 12. that ſo the whole world may take notice of her, as of a worthy and credible witneſſe of *Chriſtian Tradition*, howſoever her outward glory and ſplendour, peace and tranquillity, in ſome places and at ſome times be more or leſſe eclipſed, and ſhee be not alwaies in all places at once. And the reaſon of this perpetuall viſible univerſality is, becauſe the *Tradition* of the *Church* is the ſole ordinary meanes of faith toward the Word of God. This *Tradition* therefore muſt be ſo delivered, as that it may be known to all men, ſeeing God will have all men (without exception of any nation) *to be ſaved, and come to the knowledge of the truth*, 1. *Tim.* 2. 4. which they cannot do, unleſſe the *Church* be ſo diffuſed in the world, that all known nations may take notice of her. And Gods will that all men ſhould be ſaved, though it be but an antecedent will, as Schoolemen call it, yet it inferreth two things, which ſome *Proteſtants* deny; firſt the ſalvation of all men; ſecondly the meanes of their ſalvation. In reſpect of the meanes, the will of God is abſolute, that all men in ſome ſort or other have ſufficient meanes of ſalvation. In reſpect

ſpect of the end, to wit, the ſalvation of all men, the will of God is not abſolute, but as Schoolemen ſay, virtually conditionall; that is, God hath a will that all men be ſaved, as much as lies in him, if the courſe of his providence be not intercepted, and men will cooperate with his grace. And the reaſon why ſome Nations hear not the *Goſpell* and Word of God, is not the defect of his *Church*, but the want of working in the naturall cauſes, to diſcover ſuch Countries; which defect God will not ever miraculouſly ſupply. But if the *Church* were inviſible to the world, and hoarded up her *Religion* to her ſelfe, either not daring, or not willing to profeſſe and preach the ſame unto others; Nations may be knowne, and yet the Word of God not known to them. If therefore this *Church* ſhould be hidden for a long time, mens ſouls ſhould periſh, not through defect in the naturall cauſes, but only through the hiddenneſſe, obſcurity, and wretchedneſſe of the ſupernaturall meanes, to wit, of the *Church*; not endewed with ſo much zeal and courage, as to profeſſe her *Religion*, and to propagate it in the world, which cannot be; Therefore it is impoſſible that the true Church ſhould

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not be ever univerſall, and famouſly known.

Sixthly, this *Church* is *holy*, both in life and Doctrine. *Holy* for life, ſhining in all admirable ſanctity, the rayes whereof do overcome the hearts of the beholders; ſuch as the *Holy Apoſtles* gave example of, as of poverty, chaſtitie, obedience, charity in undergoing all forms of labour, and danger for the ſafety of ſoules; patience invincible in the rough handling of themſelves by wonderfull faſtings, and all kind of auſterities; fortitude heroicall in ſuffering martyrdome, not onely with patience, but with joy, though given them in all the moſt hideous ſhapes, that mans imagination ſteeled with malice, could invent. And although this kind of ſanctity does not ſhine in all the members of the *Church*, but in the more eminent profeſſors, and principally in the *Paſtors*, yet if this kind of ſanctity together with Miracles were wanting, ſhe could not be ſo ſufficient a witneſſe to *Infidells*, who ordinarily are not won to the affection, and admiration of *Chriſtianity*, but by beholding ſuch wonders of power, and ſanctity in the Profeſſors thereof. Holy ſhee is alſo for doctrine, in regard

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her traditions are divine and holy, without commixture of error; for if the *Church* could deliver any one, or few errors, intermingled with many truths, her *Traditions* even of the truth were queſtionable, and could not be believed upon her word: Even as if we admit in *Scripture*, any error in ſmaller matters, we cannot be ſure of its infallibility in matters of greateſt moment; as he that ſhall ſay, Gods written word is falſe, or uncertaine, when it tells him, that S. *Paul* left his cloake at *Troas*, may alſo ſay with as much reaſon, that it is falſe or uncertain, when it tells him that *Chriſt* was borne of the *Virgin Mary*: Even ſo he that grants that ſome part of *Traditions* or the Word of God unwritten, may be falſe, inferrs by conſequence, that every part thereof may be ſo; and that becauſe we have no antecedent ground or touch-ſtone to try *Traditions* by, but they muſt be believed for their own ſakes, being therein more fundamentall than the *Scripures*, which are not known to be *Apoſtolicall*, but by *Tradition*; whereas perpetuall *Tradition* is knowne to come from the *Apoſtles* by its own light; for what can be more evident, then that that is from the *Apoſtles*, which is delivered as *Apoſtolicall*

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by perpetuall ſucceſſion of *Prieſts* and people, affirming and believing the ſame.

§. 2. But againſt this truth, that if the *Church* may erre in one thing, neither wee, nor ſhee can be ſure that ſhee ſpeakes truth in any thing, *Chillingworth* makes theſe (in my judgement) impertinent interrogations: *A Judge may poſſibly erre in Judgement, can he therefore never have aſſurance that he hath judged right? A travayler may poſſibly miſtake his way, muſt I therefore be doubtfull whether I am in the right way from my hall to my chamber?* In which he weakly falls into compariſon betwixt matters which are the object of the ſenſe, or of the underſtanding, and of faith; which in this caſe have no proportion betwixt them. For the doctrines of faith, (as they are of faith, being altogether, and all equally, without the reach of our knowledge) we have no way to attaine to, but by the help of others, whom we muſt abſolutely believe; and if we know that they may deliver that which is falſe to us, wee can never be ſure that any thing they deliver to us, is not falſe, unleſſe we had ſome ſuperiour rule to try and examine their *Traditions* by, which certainly we have not. Nor can the *Church* it ſelfe,

pag. 117. ſect. 106.

ſelfe, if ſhee may erre in the delivery of one thing, be ſure that ſhee doth not erre in every thing, becauſe ſhee hath no infallible rule to examine her doctrines by, out of her ſelfe; who if ſhee be aſſiſted by the *Holy Ghoſt* cannot erre in any thing, if not, for ought ſhee knowes, ſhee doth in all things. Now that the *Church* is aſſiſted by God, and that mans reaſon cannot be the higheſt judge, to whom the laſt appeal is made in matters of faith, which deſcend from God, I have ſhewed before. As for a humane Judge, as he may erre through ignorance, wilfulneſſe, or negligence, which to conceive of the *Church*, is abſurd, yea blaſphemous, ſhee having *Chriſt* for her Head, and the *Holy Ghoſt* for her *Spirit*; ſo he cannot bee more certaine of the truth of his judgement, than his reaſon can make him, which will not reach to an abſolute infallibility. And as a travayler may miſtake his way in one journey, ſo he may in another, if he have no more certainty nor better guide of the one way, than of the other; which is the *Churches* caſe in propounding and believing matters of faith, revealed to her by God, which, like the Circumference from the Center, are all equally diſtant from our knowledge, and

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the *Church* hath an equall Prerogative of infallibility by the guidance of the *Holy Ghoſt* in all, who therefore can erre in nothing, or in all things, which ſhe ſaith ſhe ſo receives, and delivers. Yet *Chillingworth* ſaith, that his conſequences are as like the other, as an egge to an egge, or milk to milk; but more truly, they are as like as an egge to an oyſter, or milk to ink.

§. 3. And leſt any *Proteſtant*, who honours the *Scriptures* much with his lips, though he be far removed with his heart, ſhould think that I am injurious to the *Scripture*, in ſaying that *Tradition* is more fundamentall, than *Scripture* it ſelfe, I deſire him to take notice, that *Tradition* and *Scripture*, according to different compariſons, are equall and ſuperior the one to the other. Compare them in reſpect of certainty of truth, they are equall, both being the Word of God, the one written, the other unwritten, and ſo both infinitely certain. Compare them in reſpect of depth, of ſublimity, and variety of doctrine the *Scripture* is far ſuperiour to *Tradition*, *Tradition* being plaine and eaſie doctrine, concerning the common, capitall, and practicall Articles of *Chriſtianity*, whereas the *Scripture* is full of high & hid-

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den ſenſes, and furniſhed with greatvariety of examples, diſcourſes, and all manner of learning. Compare them in reſpect of antiquity, and evidence of being the *Apoſtles*, the *Scripture* is inferiour to *Tradition*, in time and knowledge, and cannot be proved directly to be the *Apoſtles*, and therefore Gods, but by *Tradition*. As *Philoſophy* is more perfect than *Logicke*, and *Rhetoricke* than *Grammar*, in reſpect of high and excellent knowledge; yet *Logicke* is more prime, originall, and fundamentall than *Philoſophy*, *Grammar* than *Rhetorique*, without the rules and principles whereof they cannot be learned: Even ſo *Tradition* is more prime and originall than *Scripture*, though *Scripture* in reſpect of depth, and ſublimity of diſcourſe, be more excellent then *Tradition*.

Chap. X.

That the Roman is that one, holy, Catholique and Apoſtolique Church

THeſe premiſes conſidered, I look'd round about to ſee amongſt al the ſocieties of the world profeſſing the name of *Chriſt*, to which of them the title and dignity of the *Church*, might moſt juſtly be

be applyed; and I found that the *Roman Church*, that is the multitude of *Chriſtians* ſpred over the face of the known world, adhering to the doctrine of the *Church of Rome*, is the *One, Holy, Catholique* and *Apoſtolique Church*. The vulgar objection againſt the title of *Catholique Roman*, that is, ſay they, univerſall, and yet but particular, ſeemed very childiſh; the one title being applyed in regard of the doctrine, and the extent thereof, which is univerſall; the other of the diſcipline, and the fountaine, and head thereof, which is particular, from the *Biſhop of Rome*. For the word *Catholique* is taken three waies, to wit, *formally*, *cauſally*, and *participatively*. *Formally*, the univerſall *Church* only, that is to ſay, the ſociety of all the true particular *Churches*, united in one ſelfeſame *Communion*, is called *Catholique*. *Cauſally*, the *Roman Church* is called *Catholique*, for as much as ſhee infuſeth univerſality into all the whole body of the *Catholique Church*. For to conſtitute univerſality there muſt be two things, one that may be inſtead of matter thereto, to wit, the multitude; and the other inſtead of form thereto, to wit, unity; for a multitude without unity, doe not properly make univerſality; *Take away vnity from*

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the multitude (saith S. Auguſtine) *and it is a tumult, but bring in unity, and it is a people.* Therefore the *Roman Church* (which as the center and beginning of the *Eccleſiaſticall Communion*, infuſeth unity, which is the forme of univerſality, into the *Catholique Church*) may be called *Catholique* cauſally, though in her own being, ſhee be particular: Even as the chief *Captaine* of an army, on whom all the inferiour *Captaines*, *Officers*, and common *Souldiers* have their dependency, and with whom they hold correſpondency, is called *The Generall*, though he be but one particular man, becauſe it is he, that (by the relation that all others have to him) gives unity to the whole body of the Army. And thirdly, particular *Churches* are called *Catholique, participatively*, becauſe they agree and participate in doctrine and Communion with the *Catholique Church*.

De verb. Dom. ſecundum Luc. Serm. 26.

§ 2. Now I was induced to believe, that the *Roman Church*, is the only true *Catholike Church*; by theſe enſuing reaſons. Firſt God being the *Prime Verity*, revealing truth, cannot ſuffer the knowledg of ſaving doctrine to be impoſſible, but it is impoſſible, if it be hidden; or if a falſe meanes of knowledge thereof,

thereof, be ſo dreſt with the marks of the true, as that the true become undiſcernable from it: And if the *Roman* be not the true *Catholique Church* and *Tradition*, then the true Catholique Church and *Tradition* is hidden, and a falſe *Church* hath the marks of the true ſo cleerly, that no other can with any colour pretend to be *Catholique* rather than it; that is, to have doctrine delivered from the *Apoſtles* by whole worlds of *Chriſtian Fathers*, to whole worlds of *Chriſtian children*. Hence either there is no meanes left aſſuredly to know the ſaving truth, or elſe it muſt be inward teaching by immediate revelation, without any externall infallible meanes; or the *Scripture*, known to be the Word of God, and truly interpreted, by the light and evidence of the things, or by the force of naturall reaſon, the vanity and falſhood whereof I have already ſhewed: for knowledge of ſupernaturall truth, by the light and luſtre of the doctrine, is proper to the *Church triumphant*, inward aſſurance without an externall infallible ground is proper unto *Prophets* and the firſt publiſhers of *Religion*. Hence it may be concluded, that if God be the *Prime Verity*, teaching *Chriſtian Religion* darkely, without making men

men see the light of things believed; and mediatly, by some externall infallible meanes, upon which inward assurance must rely, then he must ever conserve the *Catholique Church* and *Tradition* visible and conspicuous, that the same may be by sensible marks discerned.

And if any object, that the senses of men in this search may be deceived, through naturall invincible fallibility of their organs, and so be no ground of faith, that is altogether infallible; I answer, that evidence had by sense, being but the private sense of one man, is not ordinarily fallible; but when the same is also publique & generall, that is, when a whole world of men concur with him, then his evidence is altogether infallible. Besides, seeing God will not teach men immediatly, but will have them cleave to an externall infallible means, and to find out this means by the sensible evidence of the thing, he is in a manner bound by the perfection of his veracity to assist mens senses with his providence, that therein they be not deceived, when they use such diligence, as men ordinarily use, that they be not deceived by their senses. Now what greater evidence can one have, that he is not deceived in this matter of sense, that

that the *Roman* doctrine is the *Catholique*, that is, doctrine delivered from the *Apoſtles*, by worlds of *Chriſtian Anceſtors*, unanimous amongſt themſelves in all matters of faith: what greater aſſurance (I ſay) can one have, that herein he ſees aright, than a whole world of men profeſſing to ſee the ſame that he doth? And ſurely this was the meaning of God by the *Prophet Eſay*, when ſpeaking of the *Church of Chriſt*, he calls it *a direct way, ſo that fools cannot erre therein, Eſa.* 35. 8. which cannot be, but by following a world of Anceſtors going before them in the ſame Tract. Otherwiſe it is not only poſſible for fools, but even for them that ſeem to be wiſeſt to erre, yea in this caſe it is impoſſible to be otherwiſe.

And if it be further objected, that *I believe the Catholique Church*, is an Article of Faith, and *Faith is the argument of things not ſeen.* I anſwer, an Article of Faith may be viſible according to the ſubſtance of the thing, and yet inviſible according to the manner it is believed in the *Creed.* The third Article, *He ſuffered under Pontius Pilate, was crucified, dead, and buried*, according to the ſubſtance of the thing, was evident to

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ſenſe, and ſeen of the *Jewes*, and is now believed of their poſterity; but according to the manner that it is believed in the *Creed*, to wit, that herein the Word of God by his *Prophets* was fulfilled, and that it was done for the ſalvation of man; in this manner this viſible Article is inviſible, and ſo it is believed in the *Creed*. In like manner that there is in the world *a Catholike Church*, and that the *Romane* is this *Catholique Church*, *Pagans*, *Jewes*, and *Heretiques*, (if they ſhut not their eyes againſt the light) do clearly behold; but that herein the Word of God, concerning the perpetuall amplitude of his *Church*, is accompliſhed, that this is an effect of Gods varacity, to the end that the meanes to learn ſaving truth may not be hidden, this is a thing inviſible; and according to this notion the *Catholique Church* is propoſed in the *Creed*. Secondly, propoſitions of Faith muſt be inviſible according to the *Predicate* or thing believed, but not alwaies according to the *Subject*, or thing whereof we believe ſome other thing. The things the *Apoſtles* believed of *Chriſt*, to wit, that he was the Son of God, the *Saviour* of the world, were things inviſible; but the ſubject and perſon of whom they did believe

lieve these things, was visible to them; yet God did of purpose by his *Prophets* foretell certain tokens, whereby that subject might by sense be seen and discerned from all other, that might pretend the name of *Christ*; or else his comming into the world to teach the truth, had been to little purpose. In this sort *the Predicate* or thing believed in this Article, *the Holy Catholique Church*, to wit, *Holy*, is invisible, *but the Subject*, to wit, the *Catholique Church*, which we affirme and believe to be holy in her doctrine, is visible and conspicuous to all. Yea God hath of purpose foretold signes & tokens, whereby shee may by sense be cleerly discerned from all other that may pretend to the title of *Catholique*. For, were not this subject, the *Holy Catholique Church*, which we believe to be holy and infallible in her teaching, visible and discernable from all other that pretend to that title, of what use were it to believe that there is such an infallible teaching *Church* in the world, hidden we know not where, like a Candle under a Bushell, or a needle in a bottle of hey?

§ 3. Secondly, if there must be alwaies in the world (as was proved before) *one, holy, Catholique and Apostolique Church*, that

that is, a *Church* delivering doctrines *uniformly*, thereby making them credible; *universally*, thereby making them famously known to mankind; *holily*, so making them certain, and such, as that on them we may securely rely; *Apostolically*, so making them flow in the channel of a never-interrupted succession of *Bishops* from the *Apostles*; then this *Church* must be either the *Roman*, or the *Protestant*, or some other opposite to both. *Protestants* cannot say a *Church* opposite to both, for then they should be condemned in their own judgement, and be bound to conforme themselves to that *Church*, which can be no other but the *Grecian*; a *Church* holding as many doctrines which the *Protestants* dislike, as the *Church of Rome*; as might easily be proved if need were. It is further manifest, that the *Protestants* are not this *One*, *Holy*, *Catholique and Apostolique Church*, since their revolt and separation from the *Church of Rome*; because in that very act of separation they did extinguish all these titles; for they changed the doctrines they once held, they forsook the body whereof they were Members, brake off from the stock of that tree whereof they were branches; neither in their departure

did they joyne themselves with any other *Church* different from the *Roman*, professing the particular *Protestant* doctrines; so that they made a new *Church* of their own not agreeing in all points of faith, with any that went before; neither have they which have come after them (as there are very many *Sects* risen out of the first *Protestant*) agreed with them. And therefore there is none, or the *Roman* is the *One, Holy Catholique, and Apostolique Church.*

§. 4. Thirdly the *Protestants* had the *Holy Scripture* from the *Holy, Catholique, and Apostolique Church*, otherwise they cannot be sure that they are the true *Scriptures* of the *Apostles*; because the testimony and *Tradition* of any other *Church* is fallible, and may deceive them; And if it may, for ought they know it hath, seeing they lived not in the *Apostles* daies, thereby to make themselves certain thereof; and so they will be altogether uncertain of that which they make the only object of their faith. Now it is most certain that they had the *Scriptures* from the *Roman Church*, acknowledged by *Luther* himself, and also by *Doctor Whitaker*; only they took the wicked

Luther cont. Anab. To. 7 German. fen fol. 169. whitaker de Eccles. l. 3. p. 369.

wicked boldneſſe to cancell ſome parts thereof; therefore, they muſt either acknowledge, that they are not ſure that the *Scripture* is the Word of God, or that the *Church* of *Rome*, from whom they received it, is the true *Church*. And if the true *Church* hath delivered the true Text of *Scripture*, then hath ſhe alſo, together with the true Text, delivered the true *Apoſtolicall* ſenſe; becauſe the *Apoſtles* themſelves did not deliver to her the bare Text, but with it the true ſenſe, to be delivered perpetually to poſterity; not by making a large and entire comment of all difficult places, but by delivering with the Text the ſenſe alſo, about the maine and principall points; So that they who by *Tradition* receive from the *Apoſtles* the true Text, muſt together with it receive the true ſenſe. Now principal * Proteſtants affirme the former, ſaying, *No man doubteth, but the Primitive Church received from the Apoſtles, and Apoſtolicall men, not only the Text of Scripture, but alſo the right and native ſenſe*; Which is agreeable to the Doctrine of the * *Fathers*, that from the *Apoſtles*, together *with the*

* *Chemnit. exam. Conc. Trid. p. 1. fol. 74. Doctor Bancroft in the Survey, p. 379.*

* *Vincentius Lyrinenſ. cap. 2.*

Text, descends the line of Apostolicall interpretation, squared according to the Ecclesiasticall and Catholique sense. Whereupon * S. *Augustine* affirms the later, that they that deliver the Text of *Christs Gospell*, must also deliver the Exposition, saying, *that he would sooner refuse to believe Christ, than learn any thing concerning him, but of those by whom he was brought to believe Christ.* For they that can deliver by uniform *Tradition* a false sense, may also deliver a false Text, as received from the *Apostles*; their freedome from, or liableness to error in both being equall. If therefore the *Church* of *Rome* have delivered the true Text, then she hath also delivered and preserved the true sense, or else we are sure of neither; and so she only is the *true, holy, Catholique, and Apostolique Church*; or else there is none.

* *Aug. de util. cred. c.* 14.

§. 5. Fourthly, it is granted by *Protestants*, that the *Romane Church* was once the true *Church*, and it cannot be proved that she hath changed her doctrine since the *Apostles* time, therefore she is still the same true *Church*. And that she hath not changed her Doctrine is thus proved; the Doctrines that have continued for di-

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vers ages in the *Christian Church*, and no time of their beginning can be assigned, must needs be Doctrines descending from the *Apostles*, and unchanged; and such are the Doctrines of the *Church of Rome*. That the Doctrines of the *Romane Church* which *Protestants* reject, have been universally received for many hundreds of years, is by many learned *Protestants* confessed. *Perkins* saith, * *during the space of nine hundred years, the Popish Heresie hath spread it selfe over the whole world, and for many hundred years an universall Apostacy over-spread the whole face of the earth, so that our Protestant Church was not then visible to the world.* Fulk saith, * *the Pope hath blinded the world these many hundred years, some say 900. some 1000. some 1200.* And * Napier saith, *The Antichristian and Papisticall reign began about the year three hundred and sixteen after Christ,* (which is now above 1300. years ago) *raigning universally without debateable contradiction, Gods true Church abiding certainly hidden and latent.* Secondly, *Protestants* cannot tell the time when the

* *Expos. of the Creed, p.* 367. & 400.

* *Treatise ag. Stapleton, & Martiall, p.* 25.

* *On the Revelat. p* 64.

Church of Rome began to change and ſwerve from the *Apoſtolicall doctrine*, therefore doubtleſſe ſhe hath never changed her faith. Now that doctrines univerſally received, although they be not written, are Doctrines derived from the *Apoſtles*, is affirmed by * S. *Auguſtine*, and allowed by * *D. Whitgift, Archbiſhop* of *Canterbury*, who in his book againſt *Puritanes*, citing divers *Proteſtants*, as concurring in opinion with him, ſaith, *whatſoever opinions are not knowne to have begun ſince the Apoſtles time, the ſame are not new or ſecundary, but received their originall from the Apoſtles.* But becauſe this principle of Chriſtian divinity brings in (as *Cartwright* the *Puritan* there alledged ſpeaks) *all Popery in the judgement of all men*, I will further demonſtrate it, though of it ſelfe it be cleer enough.

* *De Baptiſm. lib. 5. c. 23.*

* *D. ſome p. 351. 352.*

Chriſt by his Spirit being ſtill preſent with his *Church*, cannot permit errors in Faith ſo to creep into the *Church*, as that by the very principles of *Chriſtianity* they become unreformable; but if errors ſo creep into the *Church*, as that their beginning cannot be knowne, and their progreſſe be-

become universall, then do they so enter and prevaile, that by the principles of *Christianity*, they are past reformation; and that because whosoever undertakes to reform them, is to be condemned as an *Heretique*; for he that will undertake to reform Doctrines universally received by the *Church*, opposeth himself against the whole *Church*, and is therefore by a knowne and received Principle of *Christianity* and *Christs* owne precept, to be accounted *as a Heathen and a Publican*, *Mat.* 18.17. And as S. *Augustine* saith, *To dispute against the whole Church is insolent madnesse*: For, the *Church* by *Christ* is appointed the Judge and corrector of all others, as our *Saviour* saith, *Tell the Church*, and therefore is not to be judged nor corrected by any; he that hath the high presumption to doe so, presently pulls on himself the censure of a *Heathen*. And justly too, for (like the *Giants* amongst the *Poets* who waged war against the *Gods*) he doth not only oppose the present *Church*, but the *Church* of all ages, even the *Apostles* themselves; *and who is sufficient for these things?* And he begins a new course of *Christianity*, seeking to overthrow that Doctrine *Epist.* 118.

which is univerſally received, and cannot be proved by any *Tradition* of Anceſtors to be otherwiſe planted in the world, than by the *Apoſtles* themſelves, through the power of innumerable miracles. Wherefore theſe Doctrines, if they be errors, are errors, whoſe reformation no man by the principles of *Chriſtianity* ought to attempt. And ſeeing it is impoſſible there ſhould be any ſuch errors, the Principle of S. *Auguſtine* ſtands firm, *That Doctrines received univerſally in the Church* without *any known beginning, are truly Apoſtolicall*, and of this kind are the *Roman Doctrines*, from which *Proteſtants* have revolted.

But ſome *Proteſtants* object, that the errors of the *Phariſees* were univerſally received in the *Jewiſh Church*, yet reformed by our *Saviour*. To which may be anſwered that *Proteſtants* (out of their deſire to make *Catholiques* ſeem like the *Phariſees*) make themſelves ſeem, as if they did not any whit underſtand the *Goſpell*. For the *Traditions* of the *Phariſees* were not univerſall *Traditions*, but certaine practiſes of piety invented by themſelves, and deducted by their skill from *Scripture*, whereby they would ſeem ſingularly religious, *and not as other men*. Secondly, *Chriſt Jeſus* pro-

proving himselfe to be true God, might reforme errors universally received; and the *Church* of the *Jewes* falling, erect a new *Church* of *Christians* as he did; which is not lawfull for any one else to doe. For *Christian Religion* must continue to the worlds end, by vertue of the first *Tradition* thereof, and must never be interrupted without extraordinary and propheticall beginning, by immediate revelation and Miracles; If therefore errors be delivered by the full consent of *Christian Tradition*, they are irreformable. Again some *Protestants* say, that one may oppose the whole *Church*, and confute her errors by *Scripture*, & not be as an *Heathen* or *Heretique*; for not every one that oppoſeth the *Church* is to be accounted an *Heathen*, but only such as inordinately and without just cause oppose it. And who I pray shall judge of the justnesse of the cause? By this doctrine, every man is made an examiner and judge of the whole *Church*, & hellish confusion brought in thereby. For if against the sentence of perpetual universal *Tradition*, a private man may, without the guilt of heresie, pretend *Scripture*, and stand obstinately therein, & though the *Church* do give seeming and

White's Reply, p. 136.

appearing anſwers (as ſome of them confeſſe) to his *Scripture*, yet condemne her anſwers, ſaying they are ſophiſticall, (as ſome of them do) what can be more diſorderly? or what is Hereticall obſtinacy, if this be not? Wherefore S. *Auguſtine* ſaith *Epiſt.* 48. abſolutely, *it is impoſſible men ſhould have juſt cauſe, to depart from, & impugn the whole Chriſtian Church.* And why? but becauſe it is a ruled caſe in Chriſtianity, *he that heareth not the Church is an Heretike.*

Yet notwithſtanding this, the *Proteſtants* doe charge the *Church of Rome*, DE FACTO, to have falne into errors, and to have changed her faith; and that becauſe points of doctrine undefined, (about which *Doctors* have diſputed, and held different opinions) have been afterwards defined by the *Church*, ſo that it was not lawfull for any after that, to make doubt thereof; the *Church* by this meanes hath held in later ages, that to be DE FIDE, *a matter of faith*, which the former ages did not, and ſo (ſay they) hath changed the faith, and believes and delivers more than ſhee received from the *Apoſtles*. But this I found to be no change of faith, but only a declaration of ſome point explicitly, which was implicitly and involvedly believed before. For all the

the *Articles* of faith were immediately re-revealed by *Christ* to his *Apostles*, and by them againe delivered to their posterity; so that since, there have been no new and particular revelations, but the first being laid up in the treasury of the *Church*, (for which cause S. *Paul* calls it a *depositum, a stock, or pawn,*) other truths have been deduced from thence, as occasion hath required. For when any one endeavours to corrupt the doctrine delivered by the *Apostles*, the *Church* calls her *Pastors* and *Doctors* to examine the matter, and being infallibly assisted by the *Spirit of truth* (which our *Saviour* promised should be with his *Apostles* to the end of the world, that is, with the *Church* their Successor, which was to continue to the worlds end) shee declares what is true, and what is false; as agreeing with, or disagreeing from that doctrine which shee hath received from her Fore-fathers the *Prophets* and *Apostles*, upon whom shee is built; as S. *Paul* saith, *built upon the foundation of the Apostles and Prophets, Ephes.* 2. 20. For as in a building, there is not the least stone which rests not upon the foundation; so in the doctrine of the *Catholique Church*, there is not the least point which is not grounded on, or contained

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For example, in the principles of every Science are contained divers truths, which may be drawn out of them, by many ſeverall concluſions, one following another; Theſe concluſions were truths in themſelves before, though they did not ſo appear to us, till wee ſaw the connexion they had with the premiſes, and how they were contained in them; And by the many ſeverall concluſions ſo drawn, the truth of thoſe principles doth more ſhew it ſelfe, but doth not receive any change in it ſelfe thereby: even ſo in the prime principles of our faith, revealed immediately by God, and delivered to the *Church*, are contained all truths, that any way belong to our faith; but it was not neceſſary that the *Church* ſhould manifeſt all theſe, at their firſt meeting in *Councell*, but only ſo much in every ſeverall *Councell*, as ſhould concerne the preſent occaſion of their meeting; which is ſome particular *hereſie*, or *hereſies* then ſpring up, and ſo more according to the ſucceſſive growth of *hereſies*; which when ſhee hath done, ſhee cannot be charged with creating of a new faith, or altering of the old; but ſhee doth only, out of old grounds

grounds and premiſes draw ſuch concluſi-ons, as may ſerve to deſtroy new *hereſies*, and ſhew them to be contrary to the anci-ent faith. In this manner the *Church* hath grown and increaſed in knowledge by de-grees, and ſhall ſtill do ſo to the end of the world. And as the ſun ſpreads the raies of his light more and more betwixt morn-ing and noon, and his beames diſplay them-ſelves in a valley, or ſome roome of a houſe, where they did not before, without any change of light in the ſun himſelfe; So may the *Church* ſpread the light of her faith, ſhewing ſuch or ſuch a point to be a divine truth; which before was not known to be ſo; or which though it were a divine truth in it ſelfe, yet it was not ſo to us, for want of ſufficient propoſall, that is, of the Churches; wherein the *Church* reſembles our *Bleſſed Saviour*, her *Lord* and *Spouſe*; who though he never received the leaſt in-creaſe of grace and knowledge, from the firſt moment of his being conceived, yet the *Scripture* ſaith, *He grew in wiſdome and age, and in favour with God and men*, Luc. 2. 52. to wit, becauſe he ſhewed it more and more, in his words and actions.

This alſo further appeares by the me-thod which *Catholique Fathers* and *Doctors* obſerve

obſerve in and out of *Councells*, in proving and defining points of faith; namely by having recourſe to the authority of Gods Word, conteined both in *Scripture* and *Tradition*, and to the belief and practiſe of the *Church*; in ſearching whereof, the *Holy Church* joynes humane induſtry with Gods grace and aſſiſtance. For when any queſtion or doubt of faith ariſeth, particular *Doctors* ſeverally diſpute and write thereof; then if further cauſe require, the *Holy Church* aſſembles her *Paſtors* and *Doctors* together in a *generall Councell*, to examine and diſcuſſe the matter more fully, as in that firſt *Councell* of the *Apoſtles* whereof the *Scripture* ſaith, *The Apoſtles and Elders aſſembled together, to conſider of this word, Acts* 15. 6. The *Paſtors* being thus come together, and having the preſence of our *Saviour*, and his *Holy Spirit* (according to his promiſe) amongſt them, out of *Scripture* and *Traditions*, joyning therewith the conſent of holy *Fathers* and *Doctors* of foregoing times, ſhe doth infallibly reſolve and determine the matter; not as new, but as ancient, orthodox, and derived from her forefathers; making that which was ever in it ſelfe a divine truth, ſo to appeare to us, that now we

may

may no more make queſtion thereof. So that from hence it appeares, that the *Church* makes no new Articles of faith, ſuch as then may be ſaid to have their beginning, but only explications and collections out of the old, which were delivered to the *Apoſtles*, and by them to us.

And though the *Church* doe thus grow in the knowledge of points of faith, yet this is no newneſſe of faith, but a maintenance of the old, with a kind of increaſe, by way of explicating that which was involved, cleering that which was obſcure, defining that which was undefined, & obliging men to believe more firmly and explicitly, that which before they were not bound ſo to believe.

That is only to be called a new faith, which is contrary to that which was held before, or hath no connexion with it; and when we ceaſe to believe that which we believed before; this indeed is change of faith, the other is but encreaſe. And if this encreaſe of faith by the declaration of *Councells*, may be called a change and innovation of faith, there is no *Heretique* but may challenge antiquity to himſelfe, and put novelty on the ſcore of the *Church*. For he may ſay ſuch a thing, for example,

example, that the *Sonne* is of the ſame ſubſtance with the *Father*, was not held *de fide, a matter of faith*, before the *Councell of Nice*, therefore it is new. That *Baptiſme* adminiſtred by *Heretiques* is good baptiſme, was not held as a matter of faith before the daies of S. *Cyprian*, therefore it is new. And the *Heretique* may ſay, that he believes only that which was believed before ſuch or ſuch a *Councell* (which he pleaſe, for the caſe is alike in all) and therefore he believes the antient Faith: By which way of arguing, he may renounce the decrees of all Councells, as Novelties, and maintaine many Hereſies, as the antient Faith. Yea by this abſurdity a man may deny divers Books of the *Scripture*, as the Epiſtle to the *Hebrewes*, the ſecond Epiſtle of S. *Peter*, the Epiſtle of S. *Iames*, of S. *Inde*, and the *Apocalyps*, with ſome others, becauſe they were not admitted for Canonicall, until 300. or 400. yeares after they were written. Yet when they were declared to be Canonicall, there was no change of faith in the *Church* thereby: for the believing of theſe Books was involved in this revealed Article, *I believe in God*; and the believing of them to be Canonicall, was involved in this revealed Article, *I be-*

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lieve the holy Catholike Church: onely hereby was an increaſe of the materiall object of our faith to us, not in it ſelfe; we being bound upon the declaration of the *Church*, to believe that thing firmely and without diſpute, which before perhaps we were not ſo obliged to doe.

§ 6. A fifth argument moving me to believe that the *Roman Church* is the *Catholique*, was this: That doctrine which hath been delivered by *Tradition*, as the doctrine of our Anceſtors, without any oppoſition made by any known *Catholique Fathers* and *Doctors*: and if any did oppoſe the doctrine, he was cenſured of Novelty, and after admonition (if he perſiſted therein) was condemned of Hereſie, ſuch doctrine is derived from the *Apoſtles* and unchanged, and ſuch is the doctrine of the *Roman Church.*

'Tis true indeed, that diyers points of the *Roman doctrine* have been oppoſed, as by *Arrius, Pelagius, Berengarius, Waldo, Wickliffe, Huſſe*, and many others, but theſe were not accounted orthodox Fathers, but were taxed of Novelty and innovation, and for ſuch are delivered to us, by *Tradition* and hiſtory of the times wherein they lived. And it cannot be prudently imagined

imagined; that if the *Church of Rome* had (like theſe men) attempted to change the doctrine of the *Apoſtles*, there ſhould be no *Tradition* of it, no hiſtoricall narration of it, but that all the good and true *Catholiques* ſhould be aſleep, to this great buſineſſe of defending the flock from Wolves; or (which is more abſurd) ſhould againſt their knowledge, and conſcience ſuffer damnable errors to ſteal in, to the deſtruction of themſelves, and all the world that ſhould ſucceed them. Now the oppoſition of the *Church* in the forementioned manner, is ſo far from obſcuring the *Churches* doctrine, that it makes it far more famous, and illuſtrious, and apparently *Apoſtolicall*; even as the ſunſtrugling with a miſty morning, breaking through it, appears more beautifully glorious, and unconquerable. And this *Doctor Feild* a learned *Proteſtant* confeſſeth, *when a doctrine is in any age conſtantly delivered as a matter of faith, and as received from anceſtors, in ſuch ſort as the contradictors thereof were in the beginning noted for novelty, and if they perſiſted in contradiction, in the end charged with hereſy, it is impoſſible but ſuch a doctrine ſhould come by ſucceſſion from the Apoſtles.*

Field of the Church, l. 4. c. 14

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But *Proteſtants* think it ſufficient, that they find (as they ſay) the *Roman doctrine* contradicted in the writings of orthodox *Fathers*, though their oppoſition was not noted by antiquity, nor by the fame of *Tradition* delivered to poſterity. But this anſwer leaves no meanes to common people to know certainly the perpetuall *Tradition* of *Gods Church*, which is the guide of their faith, but by reading and examining the *Fathers*, which to them is impoſſible. Beſides if that ſome few obſcure and hard paſſages out of the *Fathers*, may ſuffice to call the *Tradition* of the *Church* into queſtion, then there is nothing ſo cleerly and unanimouſly delivered by *Tradition*, but may fall under a new examination; ſeeing nothing is or can be writ ſo plainely, eſpecially where there is very much alſo written, but that ſome obſcure and oblique paſſages may be raked out, to make ſhew of a contradiction; and if this counterpart may have the title of antiquity ſet over it, what Hereſie will want its defence out of the *Fathers*? What *Tradition* was more conſtantly delivered by the *Chriſtian Fathers* and *Doctors*, than our *Saviours Conſubſtantiality* with his Father? Yet the new *Arrians* (as we may

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ſee in *Bellarmine*) bring diuers teſtimonies out of the antient *Fathers*, to prove, that in this point they contradicted themſelves and one another. In like manner, doe the *Proteſtants* now bring ſome obſcure places out of the *Fathers*, in the defence of their hereſies, which yet in a true ſenſe doe import no ſuch thing, but being a little obſcure, they more eaſily wreſt them to their corrupted meaning. But on the contrary, the *Fathers* are abundant and cleer, in thoſe places which maintaine the *Catholique doctrines*, and none of the *Fathers* of thoſe times did accuſe other of error in thoſe points, which if they had thought them ſo, there is no doubt they would. For wee cannot imagine, the true believers of thoſe times leſſe vigilant than of theſe; and we ſee now, that no man can broach an error againſt faith, but preſently he hath abundant oppoſition, and further queſtioning, if the cauſe require.

Lib. 2. de Chriſt. c. 19.

Therefore it is apparent, that *Proteſtants* when they alledge the *Fathers*, as contradicting themſelves, and one another in the *Catholique Doctrines* of thoſe times, either miſ-alledge their words,

words, or miſtake their meaning. For, if thoſe contradictions were reall, why did not antiquity note them, as it noted their differences about ſmaller diſputable matters. S. *Hierome* and *Epiphanius* took pains to note the errors of *Origen*; yet amongſt them all they did not note any, which the *Church of Rome* now holds, though his writings be full thereof. If the ſentences of the *Fathers* be true in the ſenſe that *Proteſtants* alledge them, why did not ſome charge them for maintaining the contrary *Romane Doctrines*, a thouſand times more frequently mentioned in their writings? And on the other ſide, if the *Romane Doctrines* were true, why did not ſome tax them for maintaining of *Proteſtantiſme*? doubtleſſe they would if they had underſtood them in the ſenſe that *Proteſtants* now do. It is manifeſt therefore that they that lived in thoſe times (who were therefore better able to underſtand their meanings, than the *Proteſtants* that are ſprung up ſo many hundred yeares after) did not conceive that the *Fathers* maintained the *Proteſtant* doctrines in their writings; for if they had, they would quickly have been reproved

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seeing the current of *Christian Religion* even of those times, was agreeable to the present *Roman*; for as * *Napier* saith, *during even the second and third ages, the true temple of God and light of the Gospell was obscured by the Roman Antichrist himself.* And according to * *Downeham*, *the generall defection of the visible Church fore-told, 2 Thess. 2. began to work in the Apostles time.*

* *Napier On the Revelat. p. 191. also Cent. Mag. cent. 2. c. 4. col. 55.*

* *Treatise of Antichrist, lib. 2. c. 2. p. 25.*

§. 7. On the contrary, wee find in the writings of the *Orthodox Fathers*, that the Doctrines which *Protestants* now hold, were condemned as hereticall in those persons that then held them, and they were not therein opposed by any other *Orthodox Fathers*. For example, the *Protestants* hold that the Church may erre, so did the *Donatists*, for which they are frequently reproved by * S. *Augustin.* *Protestants* deny *unwritten Traditions*, & urge *Scripture* only, so did the *Arrians*, and are condemned for it by * S. *Epiphanius*, and S. *Augustin.* *Protestants* teach that *Priest*

Passim. cont. Donat.

* *Epiphan. Her. 75. Aug. cont. Maximin. l. 1. c. 2. & ult.*

Priests may marrie; so did *Vigilantius*, and for it is condemned by *S. *Hierome*. *Protestants* deny prayer for the dead; so did *Arrius*, for which he is condemned by * S. *Augustine* and S. *Epiphanius*. *Protestants* deny invocations of *Saints*; so did *Vigilantius*, for which he is condemned by S.* *Hierome*. *Protestants* deny reverence to *Images*; so did *Xenaias*, for which he is reproved by * *Nicephorus* in these words, *Xenaias first (O audacious soule, and impudent mouth) vomited forth that speech, that the Images of Christ and those who have pleased him, are not to be worshipped.* *Protestants* deny the reall presence; so did the *Capernaites*, who were, saith * S. *Augustine*, the first *Heretiques* that denied the reall presence, and that *Judas* was the first suborner and maintainer of this heresie. *Protestants* deny confession of sinnes to a *Priest*; so did the *Novatian Heretiques*, for which they are reproved by * S. *Ambrose*. So did the *Montanists*, and are reproved by Saint

* *Cont. Vigilant. c. 1.*

* *Aug. har. 53. Epiphan. har. 75.*

* *Hier. cont. Vigil. c. 3.*

* *Hist. lib. 16. c. 27.*

* *In Psal. 54. & 55.*

* *Lib. de pœnit. c. 7.*

* *Hierome*

* *Hieron. Epist. ad Marcell. 54.*

* *Hierome. Protestants* say that a man is justified by faith only; so did the *Pseudo-Apostles*, for which they are condemned by S.* *Augustine*. I might increase this *Catalogue* by the addition of many other, and make the new *Protestant Religion* appear but a frippery of old *Heresies*: but these shall suffice. From all which it appears, that the *Fathers* held the same faith with the present *Romane Church*, and that there was no opposition of *Fathers* against *Fathers*, nor of any one *Father* against himself, at least in matters of faith; but that they all held the unity of the faith; that they that held the contrary were by them condemned of *Heresie*; that in bringing any places out of the *Fathers* to confirm their Heresies, they did misinterpret them, as the *Protestants* now do; that therefore the Doctrine of the *Romane Church* is *Apostolicall* and unchanged; and therefore *she* is the *true Church*.

* *De fide & oper. c. 14.*

CHAP.

CHAP. XI.

That the true Church *may be knowne by evident marks; and that such markes agree only to the Roman Church. And first of* Vniversality, *the first mark of the Church.*

§. 1. IN further pursuit of the true *Church*, I addressed my self, by the *marks* thereof to find it out. For I accounted it vaine to try by the *Scripture*, whether the particular doctrines of *Protestants*, were the doctrines of the *Apostles*, unlesse I could find their *Church* to be the true *Church*, by the marks of the true *Church* set down in *Scripture*. For either the *Scripure* can clear all controversies, or it cannot; if it cannot, there will be no end of controversie amongst them that rely only on *Scripture*; if it can, then surely it can clear this most important one, *which is the true Church*, by the marks thereof; and if so, it is fit that that should be determined in the first place, on which all the rest depends, as *Doctor Feild* acknowledgeth. And *Ep. dedic.* whereas some *Protestants* make the truth of the doctrine to be the onely mark of the *Church*, it is preposterous, being the

declaration of a thing obſcure, or pretended to be ſo, by a thing more obſcure; in as much as to know the truth of the doctrine in all the particular inſtances, is harder than to know the ſociety of the *Church*. And it is neceſſary to know the truth of doctrine in all the particulars, before we can thereby know the true *Church*, becauſe if ſhe erre in any one point of faith, ſhe thereby falls from the title of the true *Church*. Now who is he that can boaſt to know the integrity of the doctrine of the *Church*, in all the particular controverſies, againſt every ſociety that holds the contrary, by infallible proofs of *Scripture*, and invincible anſwers to all their objections? If any could do this, who knowes not that ignorant and unlearned people (of whoſe ſalvation notwithſtanding God hath the ſame care, as of the learned, and to whom the marks of the *Church* ſhould be equally common, ſince they are equally obliged to obey her) are not capable of this examination? *For the reſt of the people* (*ſaith* S. Auguſtine) *it is not the quickneſſe of underſtanding, but the ſimplicity of belief that ſecures them.*

Cont. Ep. Fund. c. 4.

There-

Therefore it is manifeſt, that they muſt have other marks to know the *Church* by, than that of her Doctrine; namely, marks proportionable to their capacity; to wit, externall and ſenſible marks, as *eminency, antiquity, perpetuity*, with the like; even as children and ignorant people muſt have externall and ſenſible marks, and other than the eſſentiall forme of a man, to know and diſcern a man from other living creatures. Elſe how could S. *Paul* ſay, God hath made in the Church *Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors, to the end we ſhould be no more little children, blown about with every wind of doctrine*, *Epheſ.* chap. 4. ver. 11. if hee had not given us other marks to know the *Church* than the purity of the Doctrine? Beſides purity of Doctrine being the eſſentiall form of the *Church*, cannot be a mark of it, becauſe they are commonly repugnant and incompatible conditions. For the mark doth commonly demonſtrate the thing to the ſenſe, and the eſſentiall form doth ſhew it to the underſtanding; the mark deſignes the thing in exiſtence, the eſſentiall forme deſignes it in eſſence; the mark ſhewes where the thing is, the eſſentiall form teaches what

it is; the mark is sooner known than the thing; and contrariwise the thing is sooner known than the essentiall form of the thing; for the thing defined (as *Aristotle* saith) is known before the definition. A *Mark* then must have three conditions; The first is to be more known then the thing, since it is that, which makes the thing to be known. The second, that the thing be never found without it. The third, that it be never found without the thing, either alone, if it be a totall mark, or with its fellowes, if it be a mark in part. According to these conditions, I found divers *Marks* set down in *Scripture* appliable only to the *Church of Rome*.

1 *Phys. c.* 1.

§. 2. Of which the first is to be *Catholique*, that is, *universall*; which was foretold by the *Prophet Esay*, saying, *All Nations shall flow unto it*, *Esay* 2. 2. And by the *Psalmist*, that it should have the *Heathen for its inheritance, and the uttermost parts of the earth for its possession*, *Psal.* 2. 2. And by our *Saviour* saying, *This Gospell of the Kingdome shall be preached in all the world for a witnesse to all Nations, and then shall the end come*: And that repentance and remission of sinnes should be preached in his Name amongst

amongst all Nations, beginning at Jerusalem, Mat.24.14. Luc.24.47. Therefore to distinguish *Christs* true *Church* from all *Heretical Sects*, the *Apostles* in their *Creed*, and the antient *Fathers* in their Writings, have given her the Sirname of *Catholique*; a name ever insisted upon by the *Fathers* against *Heretiques*, no lesse than now.

And that the *Roman Church* is this *Catholique Church* dispersed over the whole world, is manifest to all those that have either read the histories of the world, or have been eye-witnesses of the severall Countreys thereof; wherein though the publike profession thereof be *Heretical*, *Mahometical*, or *Heathenish*; yet even there hath the *Romane Catholique Church* both *Fathers* and children, *Pastors* and people. And like the Sea, what she loseth in one place, she wins in another; what she hath lost by the falling away of the *Protestants* in *Europe*, she hath gained with increase, by the propagation of her faith in the *East and West Indies*, where whole Kingdomes are converted thereunto; as a *Protestant Author* confesseth, saying, *The Jesuites within the compasse of a few years, not content with the bounds of Europe,*

Simon Lythus in respons. altera ad alteram Gretseri Apologiam. p. 333.

rope, have filled Asia, Africa, and America with their Idols. And thus shee was *Catholique*, by Napiera Protestant Writers confession forementioned, and others, for 12. or 1300. yeares ago, and ever since.

And whereas *Protestants* say that this *universality* is no true mark of the *Church*, because it is appliable to *Turkes* and *Pagans*, it is doubtlesse a very poor objection; for the markes of the *Church* are not given her by God, to distinguish her from all sorts of *Religions*, but only from those that are contained equivocally under the same next kind, and may be supposed and taken for *Churches*; that is to say, from other Christian societies, to wit, from Heretical and Shismaticall Sects, which challenge by false markes the title of the true *Church*: To which purpose S. *Augustine* saith, disputing with the Donatists, *Thou askest of a stranger whether he be a Pagan or a Christian, he answers thee, a Christian; thou askest him whether he be a catechumene, or one of the faithfull; he answers thee, one of the faithfull; thou askest him of what communion he is, he answers thee, a Christian Catholique.*

Aug de Pastor c. 13.

Besides, the *Roman Church* hath this forme of *universality*, beyond all *Religions* of

of the world, even *Turkes* or *Heathens*; That there is no place of the known world where there are not *Roman Catholiques*, propagating their *Religion*, by converting the people of the land, whosoever they are; which is manifestly wanting to all other Religions, and is therefore in this regard also more universally spread over the face of the earth than any other. Others say that this universall spreading of the *Church* is antidated by *Roman Catholiques* with application to themselves, for that it was not to take beginning, but from the time of *Luther*, because some places of Scripture which speak of the largeness of the *Church*, say it shall be in the later daies. But it is manifest, that by later daies, is meant all the space of time from *Christ* to the end of the world; as S. *Peter* (interpreting a prophecie of *Joel*, which saith, *that it shall come to passe in the last daies, that God will powre his Spirit upon all flesh, Acts* 2. 17. by which is intended the amplitude of the *Church*) applies it to that present time when the *holy Ghost* descended upon the *Apostles*. Nor can any reasonable man imagine, that it can sort with the goodness of God, and his tender love to mankind, to suffer the light of his truth (in the

not ſpreading of his *Church*) to be eclipſed for 14. or 1500. years, ſeeing that according to the opinion of ſome learned men, grounded upon fair probabilities, the world is likely to laſt but 2000. yeares after *Chriſt*. Howſoever this univerſality of the *Proteſtant Religion* is but begun, it is not perfected; for the *Roman Church* is yet actually exceeding larger; and *Proteſtants* that allow this for a mark of the true *Church*, & now begin hopefully to apply it to themſelves, are bound to be of the *Roman*, till they ſee their expectation ſatisfied, in the *Proteſtant Churches* exceeding her in latitude; which I dare boldly ſay will not be as long as they live, and therefore they ought to die in the *Roman Faith*.

§ 3. But if we examine the matter a little more ſtrictly, we ſhall find, that the *Proteſtants* plea for univerſality wilbe cut very ſhort, when we conſider, that though they make themſelves all of one *Church*, when they would vie for multitude with the *Roman Church*; yet compared with one another, we ſhall find that they are very many *Churches*; not diſtinguiſhed by nation only, but by doctrine and points of faith; and that there are many Churches in one Nation, as in *England* for example, and will be

many more, if the desired *Independency* be advanced. Now it is not sufficient that the *Protestant Religion* in generall be enlarged, but it must be the true *Protestant Religion*, which every particular Sect thinking it self to be of, and denying it (the most of them) to the rest, the *universality* of the *Religion* wilbe mightily abated. Indeed when they muster their strengths together, and make boast of their greatnesse, then they rake all into the title of *Protestantisme*, who have revolted from the *Roman Church* & count them on their side; as if the definition of a *Protestant* were, *one that is opposite to the Church of Rome*; So that if there were a thousand sorts of *Heretiques* in the world, they would in this case account them but one *Church*. But the word *Catholique* being a note of *Communion*, (as I have shewed already;) as the *Roman Church* calls none a *Catholique* that doth not communicate with her; so cannot the *Protestant Church* of *Engl.* count any to be of her *Religion*, thereby (by inlarging of her bounds) to prove her selfe *Catholique*, unlesse they will communicate with her, which the *Grecian Churches* will not, the *Lutheran Churches* will not, many of the Sects within the Kingdom will not, as *Presbyterians*, *Anti-*

nomians, *Anabaptiſts*, *Browniſts*, *Familiſts*, *Eraſtians*, *Socinians*, *Arminians*, *Seekers*, *Adamites*, *Shakers*, *Independents*, with many others; Theſe I ſay will not communicate with the *Proteſtant Church* of *England*, nor will they communicate each with other, but have, at leaſt moſt frequently, their *Congregations* (as they call them) ſeparate and apart; ſo that theſe are all to be accounted ſeverall *Churches* and *Religions*, and no one is further univerſall, than the communion thereof doth ſpread; which is ſo litle a way, that none of them is (nay though they were al united together, would they be) able to ſtand in competition with the *Roman Church*; under whoſe Communion are many entire Kingdoms, and in all known parts of the world an infinity of people, even in *Aſia*, *Africa*, and *America*, where the name of *Proteſtant*, much more any particular Sect thereof, is altogether unknowne. Beſides, all the *Chriſtian Churches*, which are now ſeparated from the *Roman*, were once united to her, both in faith and communion, and then either ſhe was the *Catholique Church*, or there was none in the world, which is impoſſible; therefore they that departed from her, departing from the *Catholique Church*,

Church, became *Schismatiques*, and departing from the faith they received from her, become *Heretiques*.

§ 4. Lastly, the very possession of the name *Catholique* is a proof, that it doth belong to her, seeing no sort of *Christians* else can usurp it from her. For howsoever some, when being so hard pressed, that they cannot claime the title of true *Christian*, unless they assume the name of *Catholique*, do then arrogate it to themselves, and say, that they are *Catholikes*; yet in ordinary speech if you speak of a *Catholike*, every one understands thereby a *Romane Catholike*; all other Sects voluntarily taking to themselves the name of some men for their founder, as of *Luther*, *Calvin*, whom they call their *Reformers*, or of some place, as the *Albigenses*: or from some accident of their pretended reformation, as *Protestants*; by which the legall *Protestants* delight to stile themselves, with this addition, *of the Church of England*, renouncing therein (as they suppose) *Luther* and *Calvin*, as ashamed, or seeming to scorne to derive themselves from any one man; as though the *Church of England* in this matter, namely, in opposition to the whole *Church*, both present and prece-

dent

dent, were of more conſideration then one ſingle man; Moreover, certain enough it is, that the *Reformation* of the *Church* of *England* began by one man, and he no God neither (except it were ſuch an one as *Jupiter* was, who transform'd himſelf into a beaſt for the love of women) before it filled the whole Kingdome, and arrived at that high pitch of perfection, that ſome ſuppoſe. And who that man was, is well enough knowne, and what godly motives he had; which they muſt confeſſe, or elſe, that their *Church* is like *Melchizedek*, without Father or Mother; or like a Muſhrump, ſtarted up in a night, no man knowes how.

On the contrary, the true believer will own no name, but that of the *Catholique Faith*, which was firſt deviſed by the *Apoſtles* in the *Creed*, and which the ſucceſſors of the *Apoſtles* in that Faith have alwaies worne; As the *Antient Father* a S. *Pacianus* ſaith, in an *Epiſtle to Sympronianus* a Novatian Heretique, "Chri-"ſtian is my name, Catholique is my "Sir-name; that names me, this marks "me out; by that I am manifeſted, "by this I am diſtinguiſhed. And Saint

[a] *Pacianus ad. Symp. Ep. 1.*

Cyrill

b *Cyrill* of *Jerusalem* expounding the *Creed*; "For "this cause (saith he) thy faith hath given "thee this Article to hold undoubtedly, "and in the holy Catholique Church, to "the end, thou shouldest fly the polluted "Conventicles of Heretiques. And a little after, "when thou comest into a Town, "inquire, not simply where the Temple of "our Lord is, for the Heresies of impious "persons, do likewise call their dens, the "Temples of the Lord; neither ask simply where the Church is, but where is the "Catholique Church? For that name is "the proper name of this holy Church. And on the contrary, c S. *Hierome* saith, "If in "any part thou heareſt of "men denominated from any but from "Christ, as Marcionites, Valentinians, &c. "know that it is not the Church of Christ, "but the Synagogve of Antichrist. And d S. *Augustine* fully, "Although there be many heresies of Christians, and "that all would be called *Catholikes*; yet "there is alwaies one Church, if you cast "your eyes upon the extent of the whole "world, more abundant in multitude, and "als.

b *Cyrill. Hieros. Catech.* 15.

c *Hieron. cont. Luciser. c.* 9.

d *Lib. de utilitat. cred. cap.* 7.

"alſo as thoſe that know themſelves to be "of it, more ſincere in truth, than all the "reſt: but of the truth, that is another diſ- "pute. That which ſufficeth for the que- "ſtion is, that there is one Church, to "which different Hereſies impoſe different "names, whereas they are all called by "their particular names that they dare not "diſavow: from whence it appears in the "judgement of any not pre-occupate with "favour, to whom the name of Catholike, "whereof they are all ambitious, ought to "be attributed. And again, "e We muſt hold the Chri- "ſtian Religion, and the "communion of that Church, which is "called Catholique, both by her own and "by ſtrangers: for whether Heretiques "and Schiſmatiques will or will not, when "they ſpeak not with their own, but with "ſtrangers, they call the Catholiques no "otherwiſe than Catholiques. As for the *Proteſtants*, it is certain, that neither by o- thers, nor yet by themſelves in ordinary ſpeaking, are they called *Catholiques*. No nor yet in their moſt ſolemne and ſerious ſpeaking; as appears by the ſeverall Acts both of the *King of England*, and of the *Houſes of Parliament*, wherein both ſides pub-

e *De vera relig. cap. 6.*

publiſh to the world (and yet in a ſenſe different from one another) that they will maintain the *Proteſtant Religion*. But the *Roman Church* hath alwayes poſſeſſed the name of *Catholique*, and therefore ſhe is ſuch.

CHAP. XII.

Of the ſecond Mark *of the Church, viz.* Antiquity *both of perſons and doctrines,*

§. 1. THe ſecond mark of the *Church* is *Antiquity*; as God ſaith by the *Prophet Jeremy, Stand in the waies & ſee, & inquire of the old paths, which is the good way, and walk therein, Ier.*6.16. And our *Saviour* ſaith, *Mat.*13. that the good ſeed was ſown firſt, and afterwards the tares. And even in nature truth is before falſhood. And this *Antiquity* I found applyable in the higheſt degree to the *Roman Religion*; for though ſome hereſies are very antient, as is intimated, in that the tares were ſowen ſoon after the good ſeed, yet the truth is more antient, and ſo is the *Church of Rome*. This antiquity of hers, for the greateſt part of time, is confeſſed by *Proteſtants*, *Perkins*, (whom I alledged before) grants it for 900. yeares; *Napier* goes higher, and ſaith,

ſaith it raigned univerſally and without any debateable contradiction 12. hundred and 60. yeares. And ſeeing this raign of the *Catholique Religion*, which *Proteſtants* call *Popery*, was then univerſall, it is apparent that it did not then begin; for ſuch an univerſall poſſeſſion could not be got on the ſuddain, as they may perceive by the *Proteſtant Religion*, which is not improved to neere that univerſality in above a hundred yeares; ſo that in all probability (even according to the opinion of *Proteſtants*) the beginning thereof muſt be in, or neere the *Apoſtles* times.

Now whether we take the *Roman Church* for the ſociety of *Chriſtians* that acknowledge the *Biſhop* of *Rome* for their head, or whether we take it for *Fathers* and *Doctors* holding the doctrines of the preſent *Church of Rome*, in both reſpects it will appear that the *Church of Rome* is moſt antient and *Apoſtolicall*. The former is proved by the teſtimony of S.* Irenæus, who calls the *Roman* Church, *the greateſt and antienteſt Church founded at Rome by the two moſt glorious Apoſtles, Peter and Paul.* And of S. *Auguſtine*,* who ſaith, *In the Roman Church hath alwaies flouriſhed*

* *Iren. cont. Val. lib. 3. c. 3.*

* *Aug. Epiſt. 162.*

flourished the Principality of the Apostolique Seat: This word [alwaies] including all the time upward, from that present, to S. *Peter*. So that by this it is manifest, that there was a *Roman Church*, even from S. *Peters* time, who was the first *Bishop and Pope* thereof. Which S. *Augustine* confirmes in another place saying, *Number the Priests even from the Sea of Peter, &c. that is the rock which the gates of hell do not overcome.* Nor do the *Protestants* deny the antiquity of the *Church of Rome*, but only some of them deny S. *Peter* to have been *Bishop* there, or indeed ever to have been there in person; which I count a fancy not worth the confuting, and they may with as much truth, and more reason, deny *King William* the *Conquerour* to have been *King of England*, or so much as to have been in *England*, seeing there is much more, and more noble testimony of that, than of this.

De Baptis. cont. Don. lib. 2. c. 1.

The main thing that they deny is the *Antiquity* of the doctrine of the *Church of Rome*; for they say the *Primitive Fathers* taught the *Protestant Doctrine* and not that which the *Church of Rome* now teacheth; Which I found to be false, by the examination.

tion of particulars; all which if I ſhould here ſet down, I ſhould ſwell this intended little *Treatiſe* into a huge Volume. It ſhall ſuffice me therefore to give a ſcant map of the *Churches* doctrine in the Primitive times, and the teſtimony of ſome *Fathers* of the firſt five hundred yeares, of every ſeverall age ſome, in the proof of ſome of the preſent *Catholique doctrines*, moſt ſtrongly oppoſed by *Proteſtants*; referring him that is deſirous of larger proof, to the painefull volumes of *Coccius* and *Gualterus*. Noting firſt two things by the way: The former, that it is not neceſſary that *Catholiques* ſhould give this proof; For it is ſufficient that they are in poſſeſſion of this faith, and that they all ſay they received it from their *Anceſtors*, and they from theirs, and ſo upward to the firſt beginning of *Chriſtian Religion*; and that the *Proteſtant* cannot by any ſufficient teſtimony of *Fathers* or hiſtories prove the contrary; a thing which the *Proteſtants* no doubt would highly boaſt of, if they were able to performe it in their owne behalf. The latter is, that many *Proteſtants* do confeſſe, that the antient *Fathers* did hold many points of belief of the preſent *Roman Church*; *Whitguift Archbiſhop of Canterbury*

bury faith, (and that without exception of the very first times) *almost 'all the Bishops and Writers of 'the Greek Church, and Latine 'also, for the most part, were 'spotted with the doctrines of 'free will, of merit, of invocation of Saints, 'and such like. And the like is affirmed by many others, in many other points; as is largely shewed by the book entituled, *The Protestants Apologie for the Roman Church.* Against which the *Protestants* have nothing to say, but that which is worse than nothing, to wit, that they were the spots and blemishes of the *Fathers.* And who I pray are they that undertake to correct *Magnificat* (as we say) and like *Goliah* to defie the whole hoast of *Israel?* But they say, that a dwarf standing upon a Giants shoulders, may see further than the Giant can; and so they by perusing the *Fathers*, may see further than the *Fathers* could; Further perhaps they may, in some cases, but never contrary; they cannot by their help see that to be black, which they saw to be white; that to be false, which they saw to be true.

* *Defence against Cartwright p.* 472. 473.

§ 2. Let us then take a view of the *Roman Doctrines*, as they were held in the dayes

dayes of S. *Auguſtine*, and the foure firſt generall *Councells*, which were held betweene the yeares 315. and 457. to which firſt foure *Councells* ſome *Proteſtants* ſeem to give much honour, and to ſubſcribe to their Decrees, but they do but ſeeme. In thoſe times the *Church* believed the true and *reall preſence*, and the eating with the mouth of the Body of *Chriſt* in the *Sacrament*, as *Zuinglius*, the Prince of the *Sacramentarians*, acknowledges in theſe words: [a] *From the time of* S. Auguſtine *the opinion of corporall fleſh had already got the maſtery*. And in this quality ſhe [b] adored the Euchariſt with outward geſtures and adoration, as the true and proper body of *Chriſt*. The *Church* then believed the Body of *Chriſt* to be in the *Sacrament*, [c] even beſides the time that it was in uſe; and for this cauſe kept it after Conſecration for [d] domeſtical Communions, [e] to give to ſick, [f] to carry upon the Sea, [g] to ſend into far Provinces. She then believed [h] that Communion under both kinds was not neceſſary for the

a *lib. de vera & falſa relig. cap. de Euchariſt.*
b *Chryſ. in 1 Cor. Hō. 24*
c *Cyril. Alex. ep. ad Caſar. Pat.*
d *Cypr. de lapſ.*
e *Euſeb. hiſt. l. 7.*
f *Amb. de obit. Sayr.*
g *Euſeb. hiſt. l. 5.*
h *Paulin. in vita Ambr. Textul. ad uxor. 55. Baſil. Ep. ad Ceſ. Pat.*

the sufficiency of participation, but that all the body and all the blood was taken in either kind: And for this cause, in domesticall Communions, in Communions for children, for sick persons, by Sea, and at the houre of death, it was distributed under one kind onely.

In those times the *Church* believed [i] that the *Eucharist* was a true, full, and entire Sacrifice, not onely Eucharisticall, but [k] propitiatory, and offered it as well for the living [l] as the dead. The faithfull and devout people of the *Church* in those times made pilgrimages to [m] the bodies of the Martyrs, [n] prayed to the Martyrs to pray to God for them, [o] celebrated their Feasts, preverenced their *Reliques* in all honourable formes. And when they had received help from God, by the intercession of the said Martyrs, [q] they hung up in the *Temples*, and upon the *Altars* erected to their memory, Images of those parts of their

i *Cyp. ad Cæcil. ep. 63*
k *Euseb. de vita Const. l. 4.*
l *Chrys. in 1 Cor. hom. 41.*
m *Basil. in 40. Martyr.*
n *Ambr. de vid.*
o *Aug. in Psa. 63. & 38.*
p *Hier. ad Marcell. Ep. 17.*
q *Theod. de Grac. aff. l. 8.*

their bodies that had been healed. The *Church* of thoſe times held r the *Apoſtolicall Traditions* to be equall to the *Apoſtolicall Writings*; and held for *Apoſtolicall Traditions* all that the *Church of Rome* now imbraceth under that title. She alſo offered prayers for the a dead, both publike and private, to the end to procure for them eaſe and reſt, and held this cuſtome as a thing b neceſſary for the refreſhing of their ſoules. The *Church* then held the c faſt of the forty daies of *Lent* for a cuſtome, not free but neceſſary, and of *Apoſtolicall Tradition*. And out of the time of *Pentecoſt*, faſted all the Fridaies of the years, in memory of the death of *Chriſt*, except *Chriſtmaſſe* day fell on a Friday, d which ſhe excepted as an *Apoſtolicall Tradition*. That *Church* held e marriage after the vow of Virginity to be a ſinne, and reputed f thoſe that married together after their vowes, not onely for Adulterers, but alſo for

r *Baſil. de ſanct. Spir.*

a *Tertul. de Mon. Aug: de verb. Ap.*

b *Aug. de cura pro mort.*
c *Hier. ad Marcel. Ep. 54.*

d *Epiph. in compend.*
e *Epiph. cont. Apoſtol. Hareſ. 51.*
f *Chryſ. ad Theod. Hier. cont. Iov. lib. 1.*

for incestuous persons.

That *Church* held the g mingling of water with Wine in the Sacrifice of the *Eucharist*, for a thing necessary, and of divine and *Apostolicall Tradition*. She held h *Exorcismes*, *Exsufflations* and renuntiations, which are made in Baptisme, for sacred Ceremonies and of *Apostolicall Tradition*. She, besides *Baptism* and the *Eucharist*, held i *Confirmation*, k *Marriage*, l *Penance*, m or *auricular Confession*, n *Orders*, *and Extreme-Unction*, for true & proper *Sacraments:* which are the seven *Sacraments* which the Church of Rome now acknowledgeth. That *Church* in the Ceremonies of Baptisme used o *Oyl*, p *Salt*, q *Wax-lights*, r *Exorcismes*, the f sign of the *Crosse*, a word *Ephata*, and other things that accompany it; none of them without reason and excellent signification. She also held b *Baptisme* for infants of absolute necessity, and for this cause permitted c Lay-men to baptize in

g *Cyp. Cacil. Ep* 63.
h *Aug. de pecc. orig. cap.* 40.
i *Aug. cont. Petil lib.* 3. *cap.* 4.
k *Aug. de nupt. & conc. c.* 17.
l *Amb. de pœnit. c.* 7.
m Leo 1. *Epist.*
n *Aug. cont. Parm. l.* 2. *c.* 13.
o *Cyp. Epist.* 70.
p *Conc. Carth.* 3. *c.* 5
q *Gr. Naz. de Bapt.*
r *Aug. Ep.* 101.
f *Aug. cont. Iul. lib.* 6. *cap.* 8.
a *Amb. de Sacra. l.* 1.
b *Aug. de an. & ejus orig. l.* 3. *c* 15
c *Tertul. de Bapt.*

in the danger of death. That Church uſed *Holy Water*, conſecrated by certain words and ceremonies, and made uſe of it both for [d] *Baptiſme*, and [e] againſt Inchantments, and to make [f] *Exorciſmes*, and conjurations againſt evill ſpirits. That *Church* held divers degrees in the Eccleſiaſticall Regiment, to wit, [g] *Biſhops*, *Prieſts*, *Deacons*, *Sub-Deacons*, the *Acolyte*, *Exorciſt*, *Reader* and the *Porter*; conſecrated and bleſſed them, with divers forms and ceremonies. And in the *Epiſcopall Order*, acknowledged divers ſeats of Juriſdiction of poſitive right, to wit, *Archbiſhops*, *Primates*, *Patriarchs*, and [h] one ſuper-eminent by divine Law, which was the *Pope*; without whom nothing could be decided appertaining to the *univerſall Church*; and the want of whoſe preſence either by himſelf or his Legats, or his Confirmation, made all Councells (pretended to be univerſall) unlawfull,

[d] *Baſil. de S. Spirit. c. 17.*
[e] *Epiph. har. 30.*
[f] *Theod. hiſt. Eccleſ. l. 5. c. 3.*
[g] *Concil. Laod c. 24. Conc. Carth. 4. c. 2.*
[h] *Hieron. ad Damaſ. Ep. 57. Concil. Chal. Ep. ad Leon.*

In

In that *Church* their ſervice was ſaid throughout the i *Eaſt* in *Greek*, and throughout the k *Weſt* as well in *Africa* as *Europe*, in *Latine*: although that in none of the *Provinces* (except in *Italy*, and in the Cities where the *Romane Colenies* reſided) the *Latine* tongue was underſtood by the common people. She alſo obſerved the diſtinction of k Feaſts, and ordinarie daies, the diſtinction of l Eccleſiaſticall and Lay habits, the m reverence of ſacred veſſels, the cuſtome of n ſhaving and o unction for the collation of Orders, the ceremony of the p Prieſt waſhing his hands at the Altar before the conſecration of the myſteries; q pronounced a part of the Service at the Altar with a low voice; made r proceſſions with the Reliques of *Martyrs*, ſ kiſſed them, t carried them in cloaths of ſilk, and veſſells of gold, u took and eſteemed the duſt from under their Reliquaries, accompanied

i *Hier. praef. in Paralip.*
k *Aug. Ep. 57. de doct. Chriſt. l. 2. c. 13.*
k *Aug. Ep. 118. & Pſa 63. & 83.*
l *Hier. ad Helio. Ep. 3. Theod. hiſt. Ec. l. 2. c. 27*
m *Optat. l. 1. p. 89.*
n *Theod. hiſt. l. 5. c. 8. Iſod de Dim. Off. l. 1. c. 4.*
o *Greg. Naz. depaup. or. 1.*
p *Cyrill. Hier. Cat. Mart. 5.*
q *Concil. Laod. c. 19.*
r *Aug. de. Civit. Dei l. 22. c. 8.*
ſ *Hier. cont. Vigil.*
t *Hier. cont. Vigil.*
u *Hier. cont. Vi.*

the dead to their ſepulchres with [w] Wax Tapers in ſigne of joy for the certainty of their future reſurrection. The *Church* of thoſe daies had the pictures of *Chriſt* and his *Saints*, both [x] out of *Churches* [y] and in them, and upon the very [z] Altars of *Martyrs*; not to adore them with God-like Worſhip, but by them to reverence the Souldiers and Champions of *Chriſt*. The faithfull then uſed the [a] ſign of the *Croſſe* in all their converſations, [b] painted it on the portall of all the houſes of the faithfull, [c] gave their bleſſing to the people with their hand by the ſign of the *Croſſe*, [d] imployed it to drive away evill ſpirits, [e] propoſed in *Jeruſalem* the very Croſſe to be adored on *Good-Friday*. In brief, that *Church* uſed either directly or proportionably, the very ſame Ceremonies, that the *Roman Church* uſeth at this day. And finally that *Church* held, [f] that to the *Catholike Church* only belongs the

w *Greg. Naz. in Iul. Orat. 2.*
x *Euſeb. de vita Conſt. l. 3.*
y *Paulin. Ep. 12. Baſil. in Martyr. Barlaam*
z *Prudent. in S. Caſſian.*
a *Tert. de Coron. milit.*
b *Cyrill. Cat. Iul. l. 6.*
c *Hier. in vit. Hil.*
d *Athan. cont. Idol.*
e *Paul. Ep. 11.*

f *Tert. de Præſcript. Iren. l. 3. c. 3. & l. 4. c. 32.*

the keeping of the *Apostolicall Traditions*, the authority of the interpretation of *Scripture*, and the decision of controversies of faith; and that out of the succession [a] of her *Communion*, of [b] her Doctrine, [c] and her Ministry, there was neither *Church* nor salvation. And let the indifferent Reader now judge, whether by this face we may know the *Romane*, or the *Protestant Church*.

a *Cyp. de unit. Eccles. Conc. Car. 4. c. 1.*
b *Hier. cont. Lucif. Aug. de util. cred. c. 8.*
c *Cyp. ad Pup. Ep. 63 ad Mag. Ep. 76. Hier. ad Tit. c. 3.*

§ 3. But because there is between two or three hundred years, from the time of the first *generall Conncell*, to the *Apostles*, and that some *Protestants* say, that as *Mephibosheth* in his infancy fell from his nurses lap, whereby he became lame, and halted all his life after: So the *Church* in the most primitive times fell from the true faith, whereby she hath ever since gone awry: we will still go on in the quest of the *Roman Churches* Antiquity even to the times of the *Apostles*, alleadging some one (amongst many) of every age of the first five hundred years, (to make the proof the fuller) in confirmation of some *Roman doctrines* that are most mainly gainsaid by

Protestants; Wherein will appear that false and vaine challenge of *Bishop Jewell*, renewed by *D. Whitaker*, who to the glorious *Martyr Campian* writes thus.

* *Resp. ad. Rat. Camp.*

'*Attend *Campian*, the speech of 'Jewell was most true and con-'stant, when provoking you to the anti-'quity of the first six hundred years, he of-'fered that if you could shew by any one 'cleer and plain saying, out of any one Fa-'ther or Councell, he would grant you the 'victory: it is the offer of us all the same 'do we all promise, and we will all, per-'form it. Indeed in the first three, of the first six hundred years, the *Church* was almost under continuall persecution, and so the writers of those times were few, and much of that which they wrote did perish in those great ship-wracks of persecution; and the matters that they wrote of, most commonly, were of another quality than concernes our present differences, the *Heresies* of those daies being for the most part different from the present; and much of their writings being spent in *Apologies* for themselves against the *Heathen*. Yet all these advantages of the *Protestants* are too narrow to cover their designe; For in those ages (to retort the former boast of

the

the *Proteſtants*) there is not one ſingle proof, out of any one *Father* (rightly interpreted) for any one point of doctrine, held by *Proteſtants* oppoſite to the *Roman Catholique*; and for the *Roman Catholique* there is abundance. In the alleadging whereof, I will begin at the bottom, and ſo go upward, in ſome of which teſtimonies there ſhall be intermingling the interpretation of ſome *Scriptures* to the ſame purpoſe, whereby I will include the teſtimony of *Scripture* alſo, as it is interpreted by theſe *Fathers*, who were doubtleſſe better expoſiters than *John Calvin*, or any of his followers.

And firſt of the *Reall and corporall preſence* of our *Saviour* in *the Holy Eucahriſt*, and of *the Holy Sacrifice of the Maſſe*. In the fift age or hundred of years, S. *Auguſtine* expounding the title of the *Pſalme*; 'in which it is written, *And he was carried* 'in his owne hands, ſaith, * Bre- 'thren who can underſtand 'how this could be done in 'man? for who is carried in his own hands? 'a man may be carried in the hands of ano- 'ther. How this may be underſtood in *Da-* 'vid himſelfe, according to the letter, we 'find not; but in *Chriſt* we find. For

* *Aug. Conf. 1. in Pſ. 33.*

'*Chriſt* was carried in his owne hands, 'when commending his own body, he ſaid, '*This is my Body*, for he carried that body in his hands. Nor have the *Proteſtants* more reaſon to deny this place to intend the true, reall, naturall body and perſon of our *Saviour*, becauſe *Turtullian* ſaith, it is a figure of his body; than the *Manichees* and other *Heretiques* had to deny a reall body to our *Saviour*, when he lived upon earth, becauſe the *Scripture* ſaith, *He took upon him the forme of a ſervant, and was made in the likeneſſe of men, Philip.* 2. 7. From which place they inferred, that he was not a man really and indeed, but had only the forme and likeneſſe of a man. And if they would 'not ſtand to the judgement of the *Church* for the ſenſe and meaning of theſe words, who could convince them? For they drew all other places to the ſenſe of this, and would not ſuffer this to yeald unto them, though they were never ſo many, or never ſo plaine.

In the fourth age, S. *Ambroſe* ſaith, '*Before it be conſecrated it is* '*but bread, but when the words* '*of conſecration come, it is the* *Lib. 4. de Sacram. c. 5.*

body of *Chriſt*. To conclude, heare him 'ſaying, Take and eat of it all, for this

'my body: and before the words of 'Christ, the chalice is full of wine and wa-'ter; when the words of *Christ* have 'wrought there it is made blood which re-'deemed the people. Therefore mark in 'how great matters the word of *Christ* is 'potent to convert all things. Moreover 'our very Lord Jesus testifieth unto us that 'we receive his body and bloud, what 'ought we to doubt of his fidelity and 'testimony. And again he 'saith, * Perhaps you may say, 'I see another thing, how do 'you affirme to me that I shall 'receive the body of *Christ*. This yet re-'maines to us to prove. How great exam-'ples therefore do we use, to prove that it 'is not this which nature hath formed, but 'which benediction hath consecrated, and 'that there is greater force of benediction 'than of nature, because by the benediction 'the nature it selfe is changed. *Moses* held 'a Rod, he cast it down, and it is made a 'Serpent &c. which if humane benediction 'were so powerfull that it converted na-'ture, what say we of the divine consecra-'tion it selfe, where the very words of our 'Lord and Saviour do work.

* *Lib. de iis qui misteriis initiantur. c.*

In the third age, S. *Cyprian* tells us plainly

plainly, if the former be not plaine enough for *Tranſubſtantiation*; that, * That bread which the Lord did give to his diſciples, being changed not in ſhape but in nature, by the omnipotency of the word is made fleſh; and as in the perſon of *Chriſt* his humanity was ſeen, his divinity lay hid; ſo in the viſible Sacrament, the divine eſſence doth infuſe it ſelfe after an expreſſible manner.

* *Serm. de Cœna Dom. prope init.*

In the ſecond age we find S. *Irenæus* ſpeaking thus; * But giving counceil unto his diciples to offer unto God the firſt fruits of his creatures, not as to one that wanted, but that they might be neither unfruitfull nor ungratefull, he took that which is bread of the creature, and he gave thanks, ſaying, *this is my body*. And the cup in like manner, which is of that creature, which is according to us, he confeſſeth his blood, and taught a new oblation of the new Teſtament, which the Church receiving from the Apoſtles, offers to God through all the world, to him that maketh the firſt fruits of his gifts in the new Teſtament nouriſhments to us; of which in the twelve Prophets: *Ma-*

* *Lib. 4. c. 32. in fine.*

lachy

'*Iacby* 1.10.11. hath thus fore-signified, I 'have no wil to you saith the Lord Omni-'potent, and I wil not receive a sacrifice of 'your hands; for from the rising of the sun 'unto the going downe, my name is glori-'fied amongst the Gentiles, and in every 'place incense is offered to my Name, and 'a pure sacrifice, because my name is great 'amongst the Gentiles, saith the Lord Al-'mighty. Manifestly signifying by these 'words that the former people ceased to 'offer to God, but in every place sacrifice 'is offered to God, and this pure, but his 'name is glorified in the nations.

Nor can this be meant of the *Sacrifice* of all *Christians* in generall, but only of the *Priests*, (because as by the *Chapter* it doth appear) God speakes of rejecting the *Priests* of the old law and their Sacrifice, and chooſing a new priesthood, whom he calls the *ſonnes of Levi*, *Mal.* 3.3. by which figuratively is meant, the *Priests* of the new Law, and so do the *Ministers of England* frequently stile themselves, *the Tribe of Levi*. Besides *Protestants* confesse that their * praiers and best actions are impure and sinfull, it cannot therefore be meant of such Sacrifice, for this is a pure

* *Whitak. cont. Dur. l. 8. p. 571.*

ſacrifice and proper, which none but *Prieſts* can offer, & is therefore according to the expoſition of S. *Irenæus, the Sacrifice of the Body and blood of Chriſt*, the pureſt ſacrifice that can be imagined. In this age alſo *Juſtin Martyr* ſaith, *For 'we do not take thoſe things 'as common bread, and com- 'mon drink, but as *Jeſus Chriſt* 'our Saviour made fleſh by the 'word of God, had both fleſh and 'blood for our Salvation; ſo the 'bread and wine being made the Eu- 'chariſt by the praier of the word 'proceeding from him, by which our 'fleſh and blood are nouriſhed by 'change, we are taught, that it is the fleſh 'and blood of the ſame *Jeſus Chriſt* in- 'carnate.

In Apol. 2. ad Anton. Impe- rat prope fi- nem.

Laſtly in the firſt age, S. *Ignatius, Martyr* and Diſciple of S. *John the Evangeliſt*, ſpeaking of the error of the *Saturnians* ſaith, a 'They do not admit 'Eucharifts and oblations, 'becauſe they do not con- 'feſſe the Eucharift to be 'the fleſh of the Saviour, which ſuffered 'for our ſinnes, which the Father by his 'bounty raiſed. And S. *Andrew* the *Apoſtle* ſaith

a *Epiſt. ad Smyrn. ut citatur à Theodoreto. Dial. 3.*

saith, [b] 'I daily sacrifice an 'immaculate Lamb to the 'omnipotent God: which 'when it is truly sacrificed, 'thereof truly eaten of the 'continue whole and alive.

[b] *lib. pass. S. Andreæ, apud Surium.* and the flesh people, doth

Concerning the honour and *Invocation* of *Saints*, in the fift age S. *Augustine* saith, [c] 'It is an injury to 'pray for a Martyr, to whose 'prayers we ought to be 'commended. And accordingly he did commend himself in these words, [d] 'Holy & immaculate Virgin *Mary*, Mother 'of God, and Mother of our Lord *Jesus* 'Christ, vouchsafe to intercede for me to 'him whose Temple thou hast deserved 'to be made. Holy *Michael*, holy *Gabriel*, 'holy *Raphael*, holy Quires of Angells and 'Archangells, of Patriarchs and Prophets, 'of Apostles, Evangelists, Martyrs, Confessors, Priests, Levites, Monks, Virgins, 'and all the just, both by him who hath 'chosen you, and in whose contemplation 'you rejoyce, I presume to ask, that you 'would deign to beseech God for me a 'sinner, that I may deserve to be delivered 'from the jaw of the Devill and from e-

[c] *Serm. 17. de verbis Apost. prope init.*

[d] *Meditat. c. 40.*

ternall

'ternall death. And again he ſaith, a 'Jacob bleſſing 'his Nephewes the ſonnes 'of Joſeph, among other 'things he ſaith, and my name ſhall be 'invoked in theſe, and the name of my Fa-'thers. Whence it is to be noted, that not 'only hearing, but alſo invocation is 'ſomtimes ſaid, which are not things 'pertaining unto God (only) but unto 'men.

a Lib. de loquutionibus in Gen. prope finem.

In the fourth age we find S. *Gregory Nazianzene* ſpeaking thus to S. *Baſil* the great b 'But thou holy and 'heavenly head, I pray thee 'behold us from heaven, 'and either with thy prayers 'ſtop the provocation of the fleſh, which 'God hath given us for inſtruction; or 'truly perſwade, that we may beare (it) 'with a valiant mind: and direct all our 'life to that which is moſt availeable; 'and after that we ſhall paſſe out of this 'life, receive us alſo there in thy Taberna-'cles. And S. *Hierome* againſt *Vigilantius* ſaith, c 'Thou ſaiſt in thy 'book, that while we live 'we may pray for one an-'other, but after we ſhall be dead, the

b In Orat. 20. quæ eſt in laudem Baſilii Magni.

c Cont. Vigilant. 3. mille.

prayer

'prayer of no man is to be heard for ano-
'ther, especially seeing the Martyrs re-
'garding the revenge of their blood, shall
'not be able to obtain; to which he an-
swers, 'If the Apostles and Martyrs being
'yet in the body can pray for others, when
'as yet they ought to be solicitors for
'themselves, how much more after crowns,
'victories and triumphs? And a little af-
ter he answers to the objection of their
being dead, saying, 'To conclude, the
'Saints are not said to be dead, but a-
'sleep.

In the third age *Origen* gives us this example, [d] 'I will begin to 'prostrate my self on my 'knees, and to beseech all 'the Saints, that they help me, who dare 'not beg of God, by reason of the abun-'dance of (my) sin. O Saints of God I 'beseech you with tears and weeping full 'of griefe, that you fall down to his mer-'cies for me miserable wretch; And after; 'woe is me, Father *Abraham* pray for me, 'that I be not estranged from thy bo-'some, which I have greatly desired, 'not condignely truly, by reason of my 'great sin.

[d] *Initio sui Lamenti.*

In the second age, *Justin Mart.* speaks thus,

b *Apol. 2. ad Anton. Pium Imper. non longe ab initio.*

thus, d 'Moreover we doe 'worſhip and adore him (to 'wit God;) and the Son 'who came from him, and 'taught us theſe things, and the Army of 'others that followed, and of the good 'Angells aſſimilated, and the propheticall 'Spirit, reverencing in word and truth, 'and fairly delivering it as we are taught, 'to all that will learn.

Ante Med.

And in the firſt age, in the *Liturgie* of S. *James* the leſſe, we have theſe words, e 'Let us make 'commemoration of the moſt holy, im- 'maculate, moſt glorious, our bleſſed 'Lady, Mother of God, and alwaies *Vir- 'gin Mary*, and of all Saints and juſt ones, 'that we may all obtain mercy by their 'prayers and interceſſions.

§. 5. Thirdly, for the uſe and veneration of holy *Reliques* and *Images*, and chiefly of the holy *Croſſe*, hear what S. *Auguſtine* 'ſaith in the fift age, * What 'is the ſigne of *Chriſt* which 'all have known, but the 'Croſſe of *Chriſt*? which ſigne unleſſe it 'be applied, whether to the foreheads of 'believers, or to the water wherewith they 'are regenerated, or to the oile wherewith

**Tract. 118. in Ioan. fine*

'they

'they are anointed with the chrisme: or 'to the Sacrifice wherewith they are nou-'rished, nothing of them is rightly per-'formed.

In the fourth age we shall find *Athanasius* speaking thus, and expressing the manner of *Catholiques* worship of *Images*; *Let it be far from us, that 'we Christians adore images 'as Gods, as the Greeks do; 'we declare only our affection, and the 'care of our love towards the figure of the 'person expressed by his image: there-'fore oftentimes we burne as unprofitable 'the wood which ere while was an image, 'if the figure be worne out. Therefore as '*Jacob* when he was to die, adored the top 'of Josephs rod, not honouring the rod it 'selfe, but him who held the rod; So we 'Christians do no otherwise adore images, 'but even as moreover when we kisse our 'Fathers and children, we declare the de-'sire of our mind. Even as the Jew also did 'adore in times past, the Tables of the 'law, and the two golden Cherubins, and 'certaine other Images, not worshiping 'the nature of the stone, or gould, but 'our Lord who commanded them to be 'made.

* *ad Antiochum Principem.*

In

In the third age* *Origen* 'ſaith thus: To conclude, * in 'Ezekiel the Prophet, ch. 9. 'v. 4. when the Angell who 'was ſent had ſlaine all, and the ſlaughter 'had begun from the Saints, they only are 'kept ſafe, whom the letter T A u, that is, 'the picture of the Croſſe had ſigned. Let 'us rejoice therefore moſt dear brethren, 'and let us lift up holy hands to heaven in 'the form of a Croſſe: when the devils 'ſhall ſee us ſo armed they ſhall be van-'quiſhed. And note I pray by the way, that ſome *Engliſh Bibles* doe leave out the letter T A u, in this place of *Ezekiel*, but how juſtly let any indifferent reader judge.

* *Homil. 8. in diverſos Evangelii locos.*

In the ſecond age, heare S. *Juſtin Martyr* ſpeaking of the parts of dead beaſts, thus arguing, ‖ 'How, is it 'not moſt abſurd, to account 'theſe things cleane, by reaſon 'of the profit which is reaped of them, and 'that the Greeks do deteſt the bodies and 'ſepulchres of holy Martyrs, which have 'power both to defend men from the 'ſnares of the Devills, and to cure diſ-'eaſes which cannot be cured by the art 'of the Phyſitian.

‖ *Ad queſt. 28. Gentilium.*

In

In the first age, S. *Ignatius* speaks thus: f 'For the Prince 'of the world rejoyceth when 'one shall deny the Crosse: 'For he knowes the confession of the 'Crosse to be his overthrow: For that is a 'trophie against his power, which when he 'shall see, he trembles, and hearing, he 'feares.

f *Epist. ad Phil. ante med.*

§. 6. Fourthly, concerning *Confession* and Priestly *Absolution*, in the fift age S. *Augustine* thus exhorteth, g 'Do pe- 'nance such as is done in the 'Church. Let no man say to 'himself, I doe secretly, I do to God, God 'knowes (who pardons me) that I do in 'my heart. Is it therefore without cause 'said, what you shall loose in earth, shall 'be looſed in heaven? *Mat.* 18. 18. Are 'therefore the keyes given to the Church 'of God, to no purpose? Do we fru- 'strate the Gospell of God? do we fru- 'strate the words of Christ?

g *Homil. 49. ante med.*

In the fourth age, S. *Basil* the great speakes thus, i 'Men ought 'necessarily to open sinnes 'to them who are intrusted 'with the dispensation of the 'mysteries of God. For truly we see, that even

i *Sua regulis brevioribus interr. 288.*

'even thoſe antients did follow this or-
'der in penance, after which manner it is
'written in the Goſpell, that they did con-
'feſſe their ſinnes to *John*, *Mat.*3. 6. and in
'the *Acts* ch.18. v. 18. to the Apoſtles
'themſelves, by whom alſo all were ba-
'ptized.

In the third age, S.*Cyprian* beſeecheth them ſaying, [m] 'Let every one 'confeſſe his fault I intreat 'you brethren, while as yet 'he that hath offended is in this life, while 'his confeſſion can be admitted, while ſa-'tisfaction, and remiſſion given by the 'Prieſts, is gratefull to the Lord.

[m] *Serm. de lapſis.*

In the ſecond age *Tertullian* ſpeaking gainſt mens concealing part of their ſins in Confeſſion, thus reproves them, [n] 'The hiding of a ſin 'doth promiſe plainly a great 'profit of baſhfulneſſe: To wit ſurely, if 'we ſhall ſteale any thing from humane 'knowledge, we ſhall then alſo hide it 'from God. The eſteem of men and the 'knowledge of God are they ſo compa-'red? Is it better to lie hid damned, than 'to be openly abſolved? It is a miſerable 'thing ſo to come to Confeſſion.

[n] *Lib. de pœnit. c.* 10.

And in the firſt age S.*Clement* adviſeth

seth thus, [a] 'If peradventure 'envy or infidelity, or some 'of these evills which we have 'remembred above, shall privily steale in- 'to any bodies hearts, he that hath a care 'of his soule, let him not be ashamed to 'confesse these things, to him that hath 'authority, that he may be cured by him, 'by the Word of God, and wholesome 'Counsell, whereby he may, by sound faith 'and good works avoid the pains of eter- 'nall fire, and attain to the everlasting re- 'wards of life.

[a] *Clem. Ro. Epist.* 1

Now concerning Purgatory and Prayer for the dead, in the fift age S. *Augustine* saith, [b] 'Neither could it be 'truly said of some *Matth.*22. 32. That they are not forgi- 'ven neither in this life, nor in 'the life to come, unlesse there were some 'who though they are not forgiven in 'this life, yet should be in the life to come. And again, [c] 'There are many 'who not rightly understan- 'ding this reading, are deceived 'with false security, whilst 'they believe that if they build capitall 'sinnes upon the foundation, *Christ*, those 'sinnes may be purged by transitory fire, and

[b] *De civit. Dei l.*20. *c.*24. *& l.*21. *c.*3.

[c] *Serm* 41. *de Sanct. propositum.*

'and they afterward come to life everla-
'ſting. This underſtanding, &c. is to be cor-
'rected, becauſe they deceive themſelves,
'who ſo flatter themſelves, for with that
'tranſitory fire wherof the Apoſtle ſaid, 1.
'*Cor.* 3. 15. He ſhalbe ſaved, yet ſo as by fire,
'not capitall but little ſins are purged. And
concerning Prayers for the dead, he ſaith,

d *Serm.* 32. *de verb. Apoſt.*

'd It is not to be doubted, that
'the dead are holpen by the
'prayers of the Church, and
'the ſaving Sacrifice, and by almes which
'are given for their ſoules, that God
'would deale more mercifully with them,
'than their ſinnes have deſerved.

In the fourth age S. *Ambroſe* in his interpretation of the fore-mentioned place of S. *Paul*, ſaith, a 'But whereas
'S. *Paul* ſaith, *yet ſo as by fire*,
'he ſheweth indeed that he
'ſhall be ſaved, but yet ſhall ſuffer the
'puniſhment of fire, that being purged
'by fire, he may be ſaved, and not be tor-
'mented for ever, as the Infidells are with
'everlaſting fire. And S. *Hierome* ſaith,

a *Amb. in* 1 *Cor.* 3.

there are ſome, b 'who may be
'abſolved after death of lig-
'ter ſinnes, of which they die
'guilty, either being puniſhed

b *In Comment. in cap.* 12. *Prophet.*

with

'with paines, or by the prayers and alms
'of their friends, and the celebration of
'*Masses.*

In the third age we shall find S. *Cyprian* speaking thus, [c] 'It is one 'thing to stay for pardon, another to attain to glory; one 'thing being cast into prison, 'not to go out thence untill he do pay the 'uttermost farthing, *Mat.*5. 27. another 'thing presently to receive the reward of 'faith and vertue: one thing being afflicted 'with long pain for sinnes, to be mended 'and purged long with fire, another thing 'to have purged all sins by suffering: to 'conclude, it is one thing to depend upon 'the sentence of the Judge in the day of 'Judgement, another thing to be presently crowned of the Lord.

[c] *Epist.* 52. *ad Anton. Post. med.*

In the second age, *Tertullian* in agreement with the rest, saith, [d] 'In 'sum, seeing we understand 'that *Prison*, which the Go-'spell doth demonstrate, to bee places 'below, and the *last farthing* wee 'interpret every small fault, there to be 'punished by the delay of the Resurrecti-'on; no man will doubt, but that the soul 'doth recompence something in the places below,

[d] *lib. de anima cap.*58.

'below, ſaving the fulneſſe of the Reſur-
'rection by the fleſh alſo. And in his book
De corona militis, he ſaith, e 'we
'make yearly oblations, for the
'dead. And a little after, f 'If you
'require a Law of Scripture, for
'theſe and other the like Diſciplines, you
'ſhall find none. Tradition is ſhewed
'thee for the Author, cuſtome the confir-
'mer, and faith the obſerver.

e *cap.* 3.

f *cap.* 4.

And in the firſt age S. *Clement* ſpeaking of S. *Peter*, reports thus of him, g 'His daily preaching a-
'mongſt other divine com-
'mandements, was this &c. e-
'very one as farre as he underſtands and is
'able, to love God with all his heart, and
'his neighbour as himſelf, to relieve the
'poor, to cloath the naked, to viſit the ſick,
'to give drink to the thirſty, to bury the
'dead, and diligently to perform their fu-
'neralls, and to pray and give alms for
'them.

g *Clem. Ro. Ep. 1. de S. Petro prope fin.*

§. 8. Concerning *Traditions* in the fifth age, S. *Auguſtine* ſaith, h 'That
'which the whole Church
'doth hold, and is not inſtitu-
'ted by Councells, but is al-
'waies retained, is rightly believed not to

h *Lib. 4. de bapt. con. Donat. c. 24.*

'be delivered, but by Apoſtolique authori-
'ty. And S. *Chryſoſtome*, i It is
'manifeſt, that the Apoſtles
'did not deliver all things by
'Epiſtle, but many things
'without writing. And as well theſe as
'thoſe are worthy of the ſame credit;
'wherefore let us eſteem the Tradition
'of the Church to be believed. It is a Tra-
'dition, ſeek no further.

i *In* 1 *Theſ.* 2. *In* 1 *Theſ. hom.* 4.

In the fourth age, S. *Baſil*
'ſpeaks thus, k 'The opinions
'which are kept and preached
'in the Church, we have partly
'out of written Doctrine, partly we have
'received by the Tradition of the Apo-
'ſtles, brought to us in a myſtery. Both
'which have the ſame power to piety, and
'no man contradicted theſe, who hath
'but mean experience of Eccleſiaſticall
'rights.

k *Lib. de Spirit. ſancto c.* 27.

In the third age, * we muſt uſe
'Traditions (ſaith S. *Epipha-*
'nius) for all things cannot be received
'from divine Scripture, wherefore the ho-
'ly Apoſtles have delivered ſome things by
'Tradition, even as the holy Apoſtle ſaith.
'As I have delivered to you, and elſ-
'where, ſo I teach, and have delivered in
'Churches.

* *Hereſ.* 61.

In

In the ſecond age, S. *Irenæus* thus expoſtulateth;* But what if the A-
* *lib.* 3. *c.* 4. 'poſtles neither had left Scrip-
'tures unto us, ought we not to follow
'the order of Tradition, which they deli-
'vered to them, to whom they commit-
'ted the Churches?

And in the firſt age S. *Dennys* tells us, that c 'thoſe firſt leaders of
c *Areopag. c.* 1. *Eccleſ. Hierar.* 'our Prieſtly Office, delivered
'to us thoſe chief and ſuper-
'ſubſtantiall things, partly in writings,
'partly in unwritten inſtitutions.

I could give plenty of proofs in all other particulars; But as the cluſter of grapes (which was brought out of *Canaan* to the *Iſraelites*) was a teſtimony of the fruit the Land brought forth, *Numb.* 13. 23. So this ſmall parcell of antiquity taken out of their great ſtore, is proof ſufficient that the moſt antient *Church*, even in all the firſt ages, and the *Scripture* it ſelfe, in the judgement of thoſe *Fathers*, did teach the ſame Doctrines that the *Roman Church* now doth, and hath had a perpetuall and uninterrupted ſucceſſion in thoſe Doctrines, and her *Paſtors*; and is therefore the ſelf-ſame *Church* with the *Apoſtles*. A thing fore-told by *Daniel*, who call-

cals it *a Kingdom which shall never be dissolved, Dan.* 7.14. And in which the Maxime of wise *Gamaliel* is verified; *if this counsell or work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, Act.* 5.38,39.

§ 9. But among the *Protestant Churches* I found no such thing; neither Antiquity in their Doctrine, (but contrariwise their Doctrine condemned by Antiquity, as I have shewed before) nor yet in the bodie of their Professors. And though they alledge some places of the *Fathers* in proof of their Doctrines, yet they corrupt the meaning, as may easily appear to those, that divesting themselves of all interest, can and will indifferently examine the places; who shall find that they make not for them. Nor indeed can they, for my former alledged reason; namely, that if Antiquity had understood them so, to wit, in the *Protestant* sense, some or other would either have reproved them for so frequently elswhere affirming the *Roman Doctrines* (as *Protestants* confess they did, as I have shewed) or for affirming those *Protestant doctrines*, which were contradictory to them; which seeing they did not, 'tis manifest they believed no such *contradictions* in their *writings*, but understood those places wch *Protestants* al-

alledge as *Catholiques* now doe, as making nothing to the *Proteſtants* purpoſe. But for their *Catholique doctrines*, it is manifeſt that they cannot be interpreted to comply with the *Proteſtant Religion*; for if they could, why do the moſt learned *Proteſtants* accuſe them of *Popery*? It is a rule of * S. *Auguſtine* in the interpretation of *Scripture*, which is alſo as proper for the *Fathers*, and agreeable to reaſon, that where there are many cleer places on the one ſide, and ſome few obſcure places on the other, the obſcure muſt give place to the cleer, and be reduced to an agreement with them in meaning; which rule if it be obſerved, it will eaſily appeare whether the *Fathers* were of the *Roman* or the *Proteſtant Church*.

* *De doct. Chriſt. lib. 3. cap. 25. 26.*

As for the *Antiquity* of the body of the *Profeſſors* of the *Proteſtant religion*, in whom the antient *Apoſtolicall Church* hath her reſurrection, which like *Epimenides* (they ſay) fell aſleep when ſhe was yong and waked not till ſhe was old, no man knowing what was become of her in the mean while, I could not indeed find it more antient than ſome very old men ſomewhat above ſixſcore yeares; old *Po-*

that died in *England* but few years agoe, might have been grandfather to the *Religion*, or at leaſt elder brother to the *Father* thereof *Martin Luther*, who in the year 1517. (like a prodigious Comet) began to appear, and ingendring with the devill, blaſted the beauty of the *Spouſe of Chriſt*, and filled the *Chriſtian* world with Hereſie and bloud. And in the year 1529. *Luther* and his Diſciples received the name of *Proteſtants*, from their *Proteſtation* and Appeal from the decree of the *Diet of Spira*; in which title, the nation of *England* (I think) doth more triumph, than any of *Luthers* ofspring.

And whereas they do pretend, ſome of them, to have alwaies had a Being before that time, it will fitly be examined in the next mark of the *Church*, which is, *viſibility*. For the maxime of law will hold good in this caſe, IDEM EST, NON ESSE, ET NON APPARERE, *it is all one, not to be, and not to appear*. For the preſent, ſeeing no more of them than yet we doe; we may ſpeak to them in the words of *Tertullian* * QUI ESTIS VOS, UNDE ET QUANDO VENISTIS ? *who are you, from whence and when came you?*

* *Tertul. de præſcript.* 17.

for either they are as young as *Luthers Apoſtaſie*, or elſe older than *Chriſt* and his *Apoſtles*, even *Jewes*, and ſo old, that the mark is quite worn out of their mouth.

Chap. XIII.

Of viſibility, *the third mark of the Church; And of the vanity of Proteſtants ſuppoſition, that the true Church is ſometimes inviſible. That Proteſtant Churches have not alwaies been viſible.*

§. 1. The third mark we will ſeek the true *Church* by, is *Viſibility*; which was foretold by the *Prophet Eſay* 2. 2. & *Micah* 4. 1. *It ſhall come to paſſe in the laſt daies, that the mountaine of the Lords houſe ſhall be eſtabliſhed in the top of the mountaines, and ſhall be exalted above the hills, and all nations ſhall flow unto it.* Alſo Ezek. 37. 28. *The nations ſhall know that I am the ſanctifier of Iſrael, when my ſanctification ſhall be in the middle of them for ever.* And S. *Auguſtine* reſembles it, (according to the ſaying of our *Saviour Matth.* 5. 14.) *A city placed on a hil that cannot be hid. And he hath placed his tabernacle in the ſun, Pſal.* 18. 6. *that is in open view &c. his tabernacle*

bernacle, his Church, is placed in the Sun, not in the night, but in the day. Tom.9. in Epist. Jo.Tract.2. And further saith of the *Church*, that [c] *she hath this most certain marke, that she cannot be hid; she is then known to all Nations: the sect of* Donatus *is unknown to many Nations, that then cannot be she.*

[c] *Cont. Petil. l. 2. c. 104.*

To the children of the *Church* it is appointed by *Christ*, that for the redresse of their grievances, they *tell the Church, Mat.* 18. 17. which were a delusion unlesse the Church were alwaies visible: who did also forewarn us against all obscure congregations, saying, *If therefore they shall say unto you, behold he is in the desert, go you not forth, behold he is in secret places, believe it not, Mat.* 24. 26. Now according to these assurances, I found, that the *Roman Church* was alwaies and eminently visible, but the *Protestant* never eminent, and for the most part, not visible at all. Concerning the *visibility* of the *Church of Rome*, it is proved before, by those testimonies which shew the antiquity, & perpetuall continuance thereof, which cannot be proved but with the granting of her *visibility*. Nor have I found the *Protestants* denying it, the thing being so visible, that it leaves no place for objections. But

they think to wipe out this mark, by saying, that it is not necessary to a true *Church* to be alwaies visible: but others disliking that assertion, by reason of the absurdity thereof, do affirme, (to counterpoize the *Roman*) that the *Protestant Church* hath been alwaies visible.

§.2. And first, they that hold that the *Church* hath been invisible, and that therefore visibility is not a certain mark of the *Church*, indeavour to prove it by the example of the *Church* of the *Jewes* in the daies of *Elias*, 3 *King*.19.10.18. who complained that the *Prophets* were slaine, and he only was left alive, and God answered, that there were left seven thousand that had not bowed the knee to *Baal*. To which objection I found the answer of *Catholiques* very true, namely, that this complaint of *Elias* was uttered with relation to the Kingdome of *Israel* onely, wherein *Elias* then was, and was persecuted by King *Ahab*; but in the Kingdome of *Judah*, the *Church* did florish, and was sufficiently known to him, and all men, under the reigns of *Asa* and *Josaphat*, 3 *Kings* 22.41. who reigned in *Judah* when *Achab* reigned in *Israel*. As what time the number of true believers was so great

2 *Chron.*

2 *Chron.* 17.14,15,16,17, 18, 19. that the men of war only, did amount to many hundred thouſands.

And whereas M. *Meade* makes reply to this anſwer, ſaying, *that the Church was inviſible, in the Kingdome of Iudah alſo, in the daies of Manaſſes* becauſe it is ſaid, 2 *Chron.* 33. that *Manaſſes* ſet up Idolatry, committed all impiety, and cauſed *Iudah* and *Ieruſalem* to erre; I anſwer, that this comes ſhort of a proof; for though the Kings example in all caſes, though never ſo bad, have a mighty influence on the people, yet this proves not but that the Kingdome, or an eminent part, or at leaſt a viſible part both of *Prieſts* and people, was ſtill untainted; even as it was in the daies of the perſecution of *Antiochus* againſt the *Jewes*, who ſet up the *Abomination of deſolation*, the Idoll of *Olympick Jupiter*, in the Temple, and compelled men to worſhip it. Beſides, if it were as he would have it, the caſe is much different between a very ſhort time of the inviſibility of the *Church* of the *Jewes*, (for we read in the ſame Chapter, that *Manaſſes* quickly repented, and amended all) and the inviſibility of the *Proteſtant Church*, which by their own confeſſions was above

a thousand years. Also the comparison between the *Church* of the *Jewes* and *Christians* is not equall: the *New Testament* being established in *better promises*, *Heb.* 8.6. and therefore that may be incident to the one, which is not to the other. Moreover if there had been this totall eclipse, it had relation but to the Nation of the *Jewes* only, besides which were many other faithfull people, in all ages, as appears by the examples of *Melchizedek*, *Job*, &c. in the *Old Testament*; and in the *New* of *Cornelius*, and the *Eunuch* to the *Queen of Candace*, amongst which the *Church* might be visible, though amongst the *Jewes* invisible.

§ 3. Others I have heard say, that by *Catholikes* own confession, in the daies of Antichrist, the *Church* shall be invisible; But I never have read any *Catholique* that said so, yet on the contrary, I have found *Protestants* affirm [a] the *visibility* of the *Church*, and that universally even all the daies of *Antichrist*, which makes against themselves if they account the *Pope Antichrist* (as most of them do) and themselves the *Church*. Yet *Doctor White*, cont-

[a] *Bullinger. in Apoc. 20. Fulk against Rhē. in Thes. 2. sect. 5.*

ry to his brethren, ſaith, that b *in time of perſecution, the true Church may be reputed an impious Sect by the multitude, and ſo not be known by the notion of true and holy, nor can her truth be diſcerned by ſenſe and common reaſon.* To which I anſwer: that as there are four properties of *Church-doctrine*, ſo there are foure notions of the *Church*. The firſt is to bee Miſtreſſe o ſaving truth; and according to this not ion, the *Church* is inviſible to the naturall underſtanding both of men and Angells; for God only and his Bleſſed ſee our Religion to be the truth. The ſecond is to be Miſtreſſe of Doctrine truly revealed by ſecret inſpiration: according to this notion (ordinarily ſpeaking) the *Church* is inviſible to almoſt all men that are, or ever were, the *Apoſtles* and *Prophets* only excepted. The third, to be Miſtreſſe of the Doctrine which *Chriſt* and his *Apoſtles* by their preaching and miracles planted in the world: according to this notion, the *Church* was viſible to the firſt and Primitive times, but now is not. The fourth is to be Miſtreſſe of *Catholique doctrine*; that is, of Doctrine delivered & received by full *Tradition* and profeſſion, all the adver-

b *F. White's Reply, p. 61. lin. 15. & 26.*

saries thereof (that are under the title of *Christian*) being divided amongst themselves, and notorious changers; and according to this notion the *Church* is ever visible and sensible to all men, even to her enemies. Otherwise there is no ordinary meanes left for men to know what the *Apostles* taught, nor consequently what God by inspiration revealed to them. And if she and the light of truth she carries with her, should be hidden and lost, we must begin again anew, from a second fountain of immediate revelation from God, and build upon the new planting thereof with Miracles in the world, by some new *Apostles*. And if this be absurd; then there must ever be in the world a *Church* visible, whose *Traditions* are famously *Catholique*, and consequently shewing themselves to be the *Apostles*, to all men that will not be obstinate.

And that the *Church* shall be universally visible even in the daies of *Antichrist*, may be gathered out of the *Scripture*, *Rev.* 20.8. For she shall then be every where persecuted, which could not be, unlesse she were visible, and conspicuons even to the wicked. And even during the first 300. years after *Christ*, wherein the *Church* indured

dured incomparably more universall and raging persecutions than ever were, yet the [a] *Century-writers*, and sundry others do take certain and particular notice of the *Catholique Bishops* and *Pastors*, by name, in those very ages; of their administration of the *Word* and *Sacraments*, and their open impugning of *Heresies*. And surely our Lord himself had been (which is blasphemy to think of him, who is the eternall wisdome of the Father) the most imprudent of all Law-makers, to have a Law so obscure, and exposed to so many suppositions, depravations, and false expositions, whereto the malice of the *Heretiques* of all ages hath subjected it, without leaving a depository to keep it, and a judge to interpret it, or to leave it to such a keeper, and such a judge as should be invisible.

[a] *Magd. cent.* 1, 2, 3. *Fulke cont. Stapleton de succeff. Eccl.* f. 246.

§. 4. Other *Protestants* I have observed, who though they confesse the invisibility of their *Church*, yet professe the being thereof, and assigne the place for it, to be in the *Roman Church*, mixed like a great deal of ore with a very little pure gold, so that it was not discernable. But this assignation of their *Church* seemed to me very unreasona-

reaſonable; for either thoſe *Proteſtants* did profeſſe their owne faith, or they did not; if they did, then doubtleſſe they were viſible, and the *Roman Church* would ſoon have taken notice of them, as ſhe did in all ages of ſuch (though it were but one man) that differed from her. If they did not make profeſſion of their faith, what wretched ſonnes of fear were they, that to preſerve their temporall ſecurity durſt not publiquely avow their own *Religion*; but comply in all things with a *Religion* (in their opinion) falſe and impious, and diſſemblingly do all the externall acts thereof, and this, all their lives, for many generations ſucceſſively.

This was not the part of a true *Church*, or of any true member thereof; who will ſurely die, rather than deny his *Saviour*; as he doth, who believing himſelfe to be of the true *Religion*, makes profeſſion of that which he deemes to be falſe. Nor did they fulfill the Propheſie of *Eſay* concerning the true *Church*, which ſaith, *I have ſet watchmen upon thy walls, which ſhall never hold their peace day nor night, Eſay 62. 6.* But *Doctor Feild* hath a new fancy of his owne, which I never obſerved in any but himſelfe, who ſaith to this purpoſe, that

before

before the ſeparation of the *Proteſtants* from the *Church of Rome*, the *Church of Rome* it ſelfe was the *Proteſtant Church*, and that the *Papiſts* were but a faction of the *Court of Rome*; an aſſertion ſo groſly falſe, that all the world is a witneſſe againſt it, yea even (I think) all other *Proteſtants* themſelves, and needs no confutation.

§. 5. Others taking all theſe *Pleas* for inſufficient, do affirm that their *Church* was in being, and in ſight alſo in all ages, but that through the injury of later times no teſtimony thereof is now remaining, but that all their records through the violence of the *Pope*, and his Clergie, have been utterly ſuppreſſed: Of which vaine conceipt there is no proof at all; and if the aſſertion without proof will ſerve their turne, it may ſerve alſo for any other *Religion, Chriſtian*, or not *Chriſtian*, who if they pleaſe, may ſay the ſame thing, but are never like to be believed by any man of common underſtanding. Beſides it thwarteth all experience, as appeares by the example of *Huſſe* and *Wickliffe* whoſe writings are yet extant, of *Charlemaines* pretended Book againſt *Images*, and *Bertrams* concerning the *Sacrament*. Alſo by the decrees of *Catholique Councells*, and,

the

the large writings of *Catholique Doctors*, reciting and condemning all opinions contrary to the *Roman faith*. Laſtly by the *Eccleſiaſticall Hiſtoriographers* of every age, who make this the argument of their writings; yea even from them, the *Proteſtant* Centuriſts* of *Magdeburg*, and others, do recite the opinions mentioned and condemned in every age by the *Church of Rome*; of which ſome were the very ſame, that have ſince been revived by *Proteſtants*; So that the *Church of Rome* hath been ſo far from extinguiſhing their records; that ſhe hath been the chief recorder of them and their doctrines.

Cent. Madg. Oſiand. Ep. Illyricus Catol. Whitak. cont. Duræum pag. 276. & 469.

§. 6. The laſt and moſt valiant attempt of *Proteſtants*, is to affirme that as the *Church* muſt be allwaies viſible, ſo theirs hath been in perſons diſtinct from the *Roman Church*; and thereby invite us to* *look beyond Luther*. Which barren endeavour of theirs hath been like *Peters* fiſhing all night, and catching nothing. For they whom the *Proteſtants* claime for their predeceſſors, were neither of their *Religion*, nor yet alwaies viſible, there-

* *A Proteſtants book ſo entituled.*

there happening huge gaps betwixt them: nor can the *Proteſtants* by any art or induſtry bring both ends together. Firſt they were not of the ſame *Religion*; for to be of the ſame *Religion* or *Church* with another imports an agreement in all points of faith; for the truth of doctrine being of the eſſence of the *Church*, whoſoever erres in any little thereof, he ceaſeth to participate of the ſoule of the *Church*, which is the *Spirit of truth*, and is but a dead member, one equivocally and in name, but not in truth. We ſee that the *Arrians*, *Macedonians*, and many other *Heretiques*, were accounted, (and are ſo by many *Proteſtants*) not of the *Catholique Church*, for one ſingle error againſt faith: now the *Proteſtants* diſagreeing in many points, not only from one another at this preſent, but from all that went before them, and that in points which they believe to be revealed in the *Scripture*, their only rule; are neither one *Church* amongſt themſelves at this preſent, nor any one of them one, with any ſociety that hath gone before.

In particular, the *Grecians* whom they court to their faction, are no *Proteſtants*; for they hold damnable errors in the judg-

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ment of *Proteſtants*; to wit; *Invocation of Saints*; *Adoration of Images*; *Tranſubſtantiation*; *Communion* in one kind for the ſick, with many others. So that *Proteſtants* are in great penury of profeſſors of their Religion before *Luther*; that are forced to call the *Grecians* in, as *Proteſtants* in eſſence; for they may even as well name the *Pope* himſelfe. As for *John Huſſe* and his followers, who brake out about the year 1400. and are claimed to be Predeceſſors in the *Proteſtant Religion*, it is certaine that they were no *Proteſtants*, but held ſuch Doctrines that if they were now in *England*, they ſhould ſuffer as *Papiſts*. For they held [a] *ſeven Sacraments*, [b] *Tranſubſtantiation*, [c] the *Popes primacy*, and the [d] *Maſſe* it ſelf, as *Fox* in his *Acts and Monuments* acknowledgeth.

a p. 216.
b p. 209.
c p. 217.
art. 7, 8.
d Luther in Colloq. Ger. c. de Miſſa.
e Wiclevus de blaſphemia c. 17.
f Idem de Euchariſt. c. 9.
g Idem in Ser. de aſſumpt. Mariæ.

No greater title have they to *Wickliffe*, who appeared about the year 1370. in whom ſome *Proteſtants* ſay their *viſibility* was maintained; for he did viſibly maintain *Popery*; as [e] *holy water*; the [f] *worſhip of Reliques*, and *Images*; the [g] *interceſſion of*

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the *Blessed Virgin* Mary; h *the Rites and ceremonies of the Masse*, all the i 7. *Sacraments*, with all the points of *Catholique doctrine* now in question. Moreover he held errors in the condemnation wherof both *Catholiques* and *Protestants* do agree, as that k if a *Bishop* or *Priest* be in mortall sinne, he doth not order, consecrate, or baptize. l That *Ecclesiasticall Ministers* should not have temporall possessions. He m condemned lawfull oathes with the *Anabaptists*, and held many other pernicious doctrines. Let any man then judge whether this man and his followers were *Protestants* or no.

h *Idem de apostasia. c.18.*

i *Idem in postil. sup. c. 15. Marci.*

k *Acts & Mon. p. 96. a. art. 4.*

l *Idem p. 96 fine.*

m *Osiand. Epit. hist. Eccl. p. 459 art. 43.*

Then they ascend higher, and claim one *Waldo* a merchant of *Lions*, who brake out of the Sheepfold about the year 1220. with his followers, as men in whom the *Protestant Church* was visible; But these men were no more of kin to them, than the former: For they held the n *reall presence* in the *B. Sacrament*, for wch they are reproved by *Calvin*, who therfore understood

n *In Ep. 244. p. 450.*

underſtood them in the *Catholique* ſenſe, not in the *Proteſtant*. And the moſt eſſentiall Doctrine of the *Waldenſes* was their extolling of the merit of * *voluntary poverty*, affirming all Miniſters to be damned that had rents and poſſeſſions, and that the Church periſhed under Pope *Silveſter*, and the Emperour *Conſtantine*, through the poyſon of temporall goods, which Clergy-men began then to enjoy (as they ſaid) againſt the Law of God. Surely *Proteſtants* do not account this an Article of their faith.

* *Illiricus Catolog. Teſt. p. 1498.*

Moreover the *Waldenſes* held * theſe *Anabaptiſticall* Errors: *That children are not to be baptized*; *That there is no difference betweene a Biſhop and a Prieſt*; *a Prieſt and a Lay-man*; *That the Apoſtles were Lay-men*; *and that every Lay-man that is vertuous is a Prieſt, may preach and adminiſter Sacraments*; *That a woman pronouncing the words of conſecration in the vulgar tongue doth conſecrate, yea tranſubſtantiate bread into the body of Chriſt*; *That it is a mortall ſin to ſwear in any caſe*; *That Magiſtrates being in mortall ſin do loſe in their office, and no man is to obey them*: with many

* *Idem Catol Teſt. p. 1502.*

many other abſurdities too tedious to be recited.

The like may be ſaid of the *Albigenſes*; and alſo of *Beringarius*, who broached his Hereſie about the yeare 1048. who was a *Proteſtant* but onely in the point againſt *Tranſubſtantiation*, which he alſo recanted, and died a *Catholique*. And what do any of theſe, or all theſe together availe the *Proteſtants*? every one of them extending but to ſome part of time between this and the *Primitive Church*, and is alſo but the example of ſome one or other private man, in whom the revolt firſt began, who was firſt a *Catholike*, and beginning afterwards to hold ſome one or few points of the *Proteſtant faith*, continued in all other matters of controverſie a *Catholique*.

By all which it appeares, that none of theſe were *Proteſtants*, and that therefore in them the viſibility of the *Proteſtant Church* is not maintained: And that if it were, yet ſeeing they lived at ſeverall times, ununited by a line of time one to another, (but jumping over ſeverall ages, againſt the Law of nature, which *non facit ſaltus*) and that therfore in the between-ſpaces, there was an inviſibility of the *Proteſtant Church*; the main queſtion of their

Churches

Churches perpetuall viſibility is yet unſatisfied: Eſpecially when we conſider that for about a thouſand yeares, which was the time betwixt *Beringarius* and the *Apoſtles*, the *Proteſtants* pretend to no predeceſſors. As for the moſt *Primitive Fathers*, whom they affirm to maintain the *Proteſtant Doctrine*, I have in brief ſhewed it to be falſe already, and they that will ſearch ſhall more largely find it ſo. Alſo they all died members of the *Roman Church*. So that the *Proteſtants* have not in them (to wit the *Fathers*) a *viſible Church*, diſtinct from the *Roman*, nor was the *Roman* theirs. From whence it is manifeſt, that there is not any one *Proteſtant Church* in the world, that can ſhew her viſibility in any Kingdome, city, poor countrey village, or particular perſon from the *Apoſtles* time to *Luther*; the truth wherof M. *Wotton* is not aſhamed to confeſſe, where he ſaith (*in his anſwer to a Bopiſh Pamphlet p.* 11.) *You will ſay; ſhew us where the faith & religion you profeſſe were held? Nay prove you they were held no where, &c. and what if it could not be ſhewed? yet we know by the Articles of our Creed, that there hath been alwaies a Church, in which we ſay, this Religion we now profeſſe muſt of neceſſity be held, & with us it is no inconvenience to*

have

have the true Church hid. This ſtands you upon to diſprove, which when you attempt to do by any particular records, you ſhal have particular anſwer. Than which ſaying, what more ridiculous? To preſume that their *Church* was alwaies *viſible* (in the land of *Utopia* ſure, where no man ever ſaw it) becauſe it is the true *Church*, wheras they ſhould prove it the true *Church*, becauſe it hath been alwaies *viſible*; the knowledge of her *viſibility* being much more eaſie than of her *truth*, which is the main thing in controverſie. And to require of *Catholiques* proof, that they were not viſible, by particular records, is extreme fooliſh; records being memorialls of things that were, not of things that were not.

§.7. All which conſiderations, ſhaking the confidence of many *Proteſtants* in the viſibility of their *Church* before *Luther*, after they have thus fluttered up and down, finding (like the *Dove* out of the *Arke*) no reſt for the ſole of their foot, they at laſt fly to the *Scriptures*, & think to pearch upon that; under whoſe obſcurity, and their corruption of them, while they will admit none to interpret them but themſelves, they frame what ſenſe they pleaſe, as any bodie els may do, & with great confidence, but little judgement (as all Heretikes do) aſſure

aſſure themſelves thereof. But if they will allow the *Fathers* for good interpreters, as none but thoſe that are puffed up with the Spirit of Pride, will refuſe to do; then we find (as I ſhewed before) that even *Chriſt* and his *Apoſtles* were of the *Roman*, not the *Proteſtant Religion*, and the firſt Founders and publiſhers thereof.

But *Doctor White* (in his *Reply. p.* 105.) concludes thus, *that this notwithſtanding if Proteſtants be able to demonſtrate by Scripture, that they maintaine the ſame faith and religion which the Apoſtles taught, this alone is ſufficient to prove them to be the true Church.* But they that cannot by the markes of the *Church* ſet downe in *Scripture*, cleere themſelves to be the true *Church*, do moſt fondly appeale to *Scripture* to ſhew the truth of their particular points. For what more vaine, than to appeale from *Scripture*, ſetting things down cleerly, unto *Scripture*, teaching matters obſcurely, or not ſo cleerly? Now no particular point of doctrine, is in holy *Scripture* ſo manifeſtly ſet down, as is the *Church* and the markes whereby we may know her. No matters about which the *Scripture* is more copious and perſpicuous than about the viſibility, perpetuity, amplitude

plitude the *Church* was to enjoy; so that as S. *Augustine* saith, the Scriptures *are more cleer about the Church, than even about Christ*, in Psal. 30. Conc. 2. and (*De unitat. Eccles. c.* 5.) that the *Scripture* in this point is so cleer, that by no shift of false interpretation it can be avoided, the impudence of any fore-head that will stand against this evidence, is confounded. [a] That *it is a prodigious blindnesse not to see which is the true Church.* For [b] God would have his *Church* to be described in *Scripture* without any ambiguity, as clear as the beams of the Sun, that the controversie about the true *Church* being cleerly decided, when questions about particular Doctrines that are obscure, arise; we may fly to her, and rest in her judgement; and that this *visibility* is a manifest sign whereby even the rude and ignorant may discern the true *Church* from the false. What vanity then is it for *Protestants*, not being able to clear by *Scripture* the cleerest of all points, to appeal to her for the cleering of other points, by lesse evident places?

[a] *Tract.* 1. *in* 1. *Ep. Ioan.*

[b] *Aug. l.* 1. *cont. Cresc. c.* 33. *& l.* 13. *cont. Faust. cap.* 13.

Chap. XIV.

Of the fourth mark of the true Church (viz.) a lawfull ſucceſſion and ordinary vocation and miſſion of Paſtors; And that it is ridiculous to affirme, that Catholiques and Proteſtants are the ſame Church.

§. 1. A Fourth mark of the *Church* is *perſonall ſucceſſion of Paſtors*, and their miſſion by ordinary callings; which is alwaies to be found in the true *Church*, as is foretold by the *Prophet* Eſay, ch. 59. v. 2. *My ſpirit which is upon thee, and the words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth for ever.* And the *Apoſtle* ſaith of our *Saviour*, *Epheſ.* 4. 11. 12. that he appointed *Paſtors* and Teachers in the *Church, to the conſummation of the Saints, for the work of the miniſtery, for the edifying of the body of* Chriſt, *till we all meet in the unity of the faith.* And this charge is not to be undertaken by uſurpation, but by lawfull calling and miſſion; as the *Apoſtle* ſaith, *Heb.* 5. 4. *No man takes to himſelfe this honour, but he that is*

called

called of God, as Aron was, to wit visibly, and by peculiar consecration. And againe, *How shall they preach except they be sent?* *Rom.* 10.15. And our *Saviour* saith, *who so entreth not by the doore into the sheepfold, but climeth another way, is a thief,* *John* 10. 5. And God in the old Testament reproves those that went without mission, saying, *I have not sent these Prophets, yet they ran,* *Jeremy* 23. 21. *I have not sent them, saith the Lord, yet they prophecie falsly in my name,* *Jer.* 27. 15. And this is a note of the *Church* so pertinent, that S. *Augustine* (*Lib. cont. Epist. Fundament. c.* 4.) saith, *the succession of Priests, from the very Seat of Peter the Apostle, to whom the Lord commited his sheep to be fed, even to the present Bishoprick, doth hold me in the Church.* And *Optatus Milevitanus* reckons all the *Roman Bishops* from S. *Peter* to *Syricius,* who then was *Pope,* to shew that the *Church* was not then with the *Donatists,* who by like succeson could not ascend up to the *Apostles*; and then (*lib.* 2. *cont. Parmenianum*) he addes, *Shew you the originall of your chaire, who challenge the holy Church to your selves.*

Now that this mark is found upon the *Church* of *Rome,* I know no man that

denies. But the *Biſhops* (where they are) and *Miniſters* of *Proteſtant Churches*, cannot thus derive themſelves from the Apoſtles. The *Roman Church* indeed made *Luther Prieſt*, and gave him Commiſſion to preach her Doctrine, but to preach againſt her Religion, who gave him order? That Commiſſion (ſeeing he had it not from any Church) he had either from himſelf, minting a Religion out of his owne braine, coloured with abuſed *Scripture*, which he then proudly pretended to know better than all the *Chriſtian* world beſide; g or from the Devill, with whom he conferred, and to whoſe arguments he yeelded, as himſelf confeſſeth.

g Tom 7. Wittenberg. fo. 228

Alſo the ſucceſſion of the *Engliſh Biſhops* and *Miniſters* was interrupted upon their pretended *Reformation*; the lawfull *Biſhops* being turned out, and others preferred to their place, by the temporall authority of the *Kingdome* in chief; which had no power to chooſe or conſecrate *Biſhops*, and ordain *Prieſts*. Or if they were at firſt conſecrated by lawful Biſhops of the *Church of Rome*, as for their credit they pretend, yet they had not thereby Commiſſion to preach their new Doctrine differing from

the *Church of Rome*, nor howſoever is their ſucceſſion lawfull; for in a lawfull ſucceſſion, it is required that the former *Biſhops* be dead, or lawfully depoſed; but theſe conditions were not obſerved in *England*, the *Catholique Biſhops* being violently caſt out, by the Authority of *Q. Elizabeth*, aſſuming to her ſelf the title of *head of the Church*, a thing never arrogated by any temporall Prince of the world, untill her Father *King Henry* the eight gave the example.

But it is worth the obſervation, that the *Biſhops* and *Miniſters* of *England*, to maintain the lawfulneſſe of their ſucceſſion, do affirm, that they were conſecrated by *Catholique Biſhops*, their predeceſſors, which while they do not prove, it ſhewes the interruption of their ſucceſſion, and while they affirm, it ſhewes that they believe their ſucceſſion and calling inſufficient, unleſſe they derive it from the *Church of Rome*; thereby acknowledging the *Church of Rome* the true *Church*, which they in their Doctrine and dependence have forſaken; and there can be no reaſon to forſake the true *Church* upon what pretence ſoever. For the errors of the *Church of Rome* are but ſuppoſed, and their Refor-

mation, neither is but ſuppoſed, they being infallibily ſure of nothing, ſince they hold their *Church* may erre, and ſo for ought ought they certainly know, it did, in accu- and forſaking the *Church of Rome*, and in their own imaginary amendment, and inſtead of *Chriſt* have choſen *Barrabas*. And what can be more inconſiderate, than to forſake the true *Church* (by their own confeſſion) upon pretences, of whoſe truth they are (by their own confeſſion alſo) uncertain. For he that confeſſeth he may erre, in that wherin he may erre (being an object of the underſtanding, not of the ſenſe) cannot be ſure that he doth not erre. And ſo they are altogether at a loſſe, and a ground, not infallibly, no nor prudently ſure of the leaſt tittle they affirm. They cannot be infallibly ſure, becauſe they may erre, as themſelves confeſſe; they cannot be prudently ſure, ſeeing there is a hundred voyces and judgements of men for the *Roman Church*, to one for any *Proteſtant Church:* They had therefore done much more wiſely, to have followed the admonition of S. *Paul* to *Timothy*, DEPOSITUM CUSTODI, *keep that which is committed to thy charge*, 1. *Tim.* 6. 20. and what is that, ſaith *Vincentius Lirinenſis*?

sis? He answereth, (*Comomnit. advers. hær. c.27.*) 'It is that which thou art trusted 'with, not that which is found out by thee: 'that which thou hast received, not which 'thou hast devised: a thing not of wit, '(*that is of thine own fancy*) but of learning, (*that is, which thou hast learnt*:) not 'of private usurpation, but of publique 'Tradition: a thing brought to thee, not 'brought forth by thee; wherein thou 'oughtest to be, not the Author, but the 'keeper; not a Master, but a Scholler; not 'a leader, but a follower.

§.2. As for their assertion, who say, that *Roman Catholiques* and *Protestants* are all one *Church*, it is both false & foolish. False it is, because the differing in any one point of faith proposed by the *Church*, makes one party not to be of the true *Church*; & it is certain, that the *Church* of *Rome* and *England* differ in many. Doth not the *Church of England* account the four grand *Heretiques*, who were condemned in the first four *Generall Councells*, to be out of the *Church*, and not one with her that condemned them? and they held each of them but some one, or very few points different from the *Church of Rome*. So that either they must confesse themselves also, not to

be one with the *Roman Church*, or elſe that all *Hretiques* are of it, which is abſurd; and contrarie to the mind of [d] S. *Auguſtine*, who ſaith, that *neither Heretiques* nor *Schiſmatiques are of the Church.*

[d] *De fide & Symbolo. c. 10.*

If *Proteſtants* ſay, that they that were condemned in thoſe *Councells* did indeed hold Hereſies, and ſo were not the *Church*, but their own are truths and amendments of the Doctrine of the *Church*; I anſwer, ſo did thoſe *Heretiques* alſo ſay, yea and prove it by *Scriptures* and *Fathers*, in their own ſenſe, and did believe their Doctrines to be the pure Word of God, as confidently as any *Proteſtants* in the world do theirs; who cannot ſay more for themſelves than they did, and they were (ſome of them) as numerous and as learned, as *Proteſtants* are; nor was there more authority againſt them than againſt the *Proteſtants*; which is, The *Catholique Roman Church*, guided by the *Spirit of God*, and the Word of God written & unwritten. Moreover they were the parties accuſed, ſo are the *Proteſtants*, it is not fit therefore that they ſhould be the Judges.

If they ſay, that they alſo accuſe the *Church of Rome* of errors, and therefore it

it is not fit that ſhe ſhould be Judge; I anſwer, ſome body muſt, if ever we will have an end of controverſie, and then whether the whole ſociety of *Chriſtians*, or ſome one or few men, (for ſo all *Hereſies* began, and ſo did the *Proteſtant Religion* in one *Luther*) let any indifferent man judge. Moreover, God hath made the Church the *Judge*, ſaying, *tell the Church*, and that is the *Church of Rome*, as thoſe *Proteſtants* muſt grant, who ſay, they are one with it, and that it was the *Church*, when they revolted from her.

And to conſider the matter, according to reaſon, ſeen in the practiſe of all ſocieties and bodies, whether Eccleſiaſticall or Civill; if any one or few members break the law and rule of the whole, who ſhall judge whether it be well or ill done? Surely either the head, or the head and whole repreſentative body together. And this was the proceeding againſt *Luther* and the *Proteſtants* in a *Generall Councell*, by which they were condemned, and caſt out of the *Church*. Which judgement if it be not ſufficient; but that the condemned party (juſtifying himſelf by his own bare affirmation, or interpretation of the Law, according to his own particular fancy, con-

trary to the whole body, whereof he is or was a member) may be admitted, what *Heretique* or Rebell will ever be found guilty? or will not in deſpite of all mankind, be accounted a true *Chriſtian*, and loyall ſubject, and the ſoundeſt member of the whole body? Secondly, it is both poore, and abſurd for *Proteſtants* to ſeeke for ſhelter and countenance, under that *Church* which they have abandoned, diſgraced, and cruelly wounded, (though to their owne deſtruction;) thereby alſo abuſively perſwading many people to keep ſtill in the *Proteſtant Church*, while they think they are of the *Roman*, they being (as their new *Maſters* teach them) both but one *Church*.

§. 3. But *Catholiques*, whoſe conſent it is very fit ſhould be taken in this matter, acknowledge no ſuch union of *Churches*, betwixt themſelves and *Proteſtants*; for *Catholiques* doe not allow their Ordination, and Conſecration of *Biſhops*, and *Prieſts* for good, which appeares, in that if a *Prieſt* of the *Roman Church* revolt to the *Proteſtant* party, he is allowed by them to be a lawfull Prieſt, but not ſo if a *Proteſtant Miniſter* returne to the *Roman Church*. Alſo ſome *Proteſtants* grant, that

Roman

Roman Catholiques may be saved in their *Religion*, but *Catholiques* doe not grant the like to *Protestants*; which they would doe surely, if they thought they were all one *Church*. Besides, the denying to communicate with each other, is a proof, that, in the opinion of both, they are not all one Church.

And whereas *Protestants* magnifie their own charity, in this kind conceit of theirs, and accuse *Catholiques* of the want therof, it is very idle; for the controversie about the meanes of salvation, and the *Church* wherein it is to be had, is not to be determined by the judgement of charity, but of discretion. *Catholiques* judge no particular man to be damned, because they know not the operations of God upon his soule in his latest minutes; but they judge that all men out of the *Roman Catholique Church* are out of the road of salvation, because they are assured thereof by the word of God. And if to grant the possibility of salvation to others, be such a testimony of charity, as they conceive; then surely *Origen* was of all men most charitable, who held that at the last, even the devills themselves should be saved, and yet I find no man agreeing with him in this cha-

ritable opinion. But the truth is, (as I conceive) that *Proteſtants* are thus kind to *Catholiques* for their own ends; which are, to provoke *Catholiques* to ſhew the ſame favour to them, that ſo they may have the better ſecurity in their way, by the concurrent opinions of others: and alſo for feare, leſt by denying ſalvation to the *Church of Rome*, they cut off the hope thereof from themſelves, who acknowledge no lawfull miniſtry, by conſequence no *Church*, and by conſequence no ſalvation, but that which they derive from the *Church of Rome*. Which ſeeing they do indeed want, they are neither united with her, nor can juſtly hope for ſalvation without her.

CHAP. XV.

Of the fifth Mark *of the true Church (viz.)* Unity in doctrine; *And of horrible diſſentions among Proteſtants.*

§. 1. A Fifth *Mark* of the *Church* is *Unity* in *doctrine*: of which it is ſaid by S. *Paul*, *I beſeech you that all ſpeak one thing, be ye knit together in one mind, and one judgement*; 1. *Cor.* 1. 10. *endeavouring to keep the unity of the Spirit in the bond*

bond of peace, Ephes. 4.3. *Continue in one Spirit and one mind*, Philip. 1. 27. *of one accord and one judgement*, Philip 2. 2. Thus in the first times *were the multitude of them that believed of one heart and one soule*, Acts 4.32. Thus our *Saviour* prayeth (and no doubt was heard) *that they may be one*: *John* 17. 11. and the effect of that prayer, we see in the *Church of Rome*, and no where else. Thus also the *Holy Ghost* describes the *Church of Christ*, saying, *my dove is one*, *Cant.* 6. 8. And the want of this unity is so improper to God, that he is therefore termed, *the God, not of dissention, but of peace*, 1 *Cor.* 14.33. And it is such an assured meanes to shorten continuance, that the *Scripture* saith, *if you bite and devoure one another, take heed that you be not consumed one of another*, *Galat.* 5. 15. and that *a kingdome divided against it self shall perish*, *Luc.* 11.17. And by the want of this mark of *unity*, did the antient *Fathers* discover the Heretiques of their times. S. *Crysostome* saith, (*Op. imperfect. in Math. Hom.* 20.) 'All infidells that are under the devill, are 'not united nor hold the same things, but 'are dispersed by divers opinions; one 'saith so, and another so, &c. in the same 'manner are the falshoods of Heretiques, who

'who never hold the ſame things, but 'have ſo many opinions, as there are per-'ſons. To the ſame purpoſe ſpeakes *Irenæus*, *Tertullian*, and others, (*Iren. l.* 1. *c.* 5. *Tertull. de præſc. adverſ. hær.* 42.)

And this unity I found apparently in the *Church of Rome*; and the contrary as apparent amongſt *Proteſtants*. Thus the antient writers do wonderfully agree in all matters of faith; ſo alſo do all the decrees of all lawfull *Councells* and *Popes*; though they were men living in ſeverall ages, in ſeverall countries, and wrote in ſeverall languages: And now alſo all *Catholiques* in the world, howſoever otherwiſe divided by country, language, particular intereſt, civill diſſentions, or war, yet agree exactly in all points of faith. And this becauſe they have a certaine compaſſe to ſteere by, to wit the *generall Tradition* of the *Church*, and the decrees of *Generall Councells*, who they have reaſon to believe, doe preſerve that which was delivered by the *Apoſtles*; and if any doubt ariſe about the ſenſe of *Scripture*, are better able to interpret it than any other perſons; to which therefore they doe modeſtly and wiſely ſubmit their judgements. But no ſuch agreement was ever found

found, or ever can bee found amongſt *Proteſtants*, or any ſort of Heretiques. S. *Irenæus* (*lib.* 1. *cap.* 21.) ſaith of *Simon Magus* his Hereſie, that it was *divided into ſeverall ſects.* S. *Auguſtine* of the *Donatiſts*, (*lib.* 1. *de Bapt. c.* 6.) that in his time it was *cut into ſmall threds.* And particularly the ſame is happened to *Proteſtants*, who ſoon after their ſeparation from the Church of *Rome*, were divided amongſt themſelves, and have ever ſince ſo continued, multiplying daily in their diviſions; inſomuch that even in the one Kingdome of *England*, and even in the one City of *London*, there are very many: And in many particular houſes there are ſome different Sects of Religion, each pretending to be the true *Proteſtant*, and denying that title to the other.

Nor is there any meanes to reconcile their differences, but they are rather likely to grow more, and greater, as wee ſee at this day. For no Sect will acknowledge another its ſuperiour in matter of Religion, nor ſtand to its judgment, except it be by force; no not any one particular perſon thinks himſelf obliged to ſubmit to the whole world; therefore they

uſe

uſe to ſay, *that they will not pin their faith upon another mans ſleeve*,; but all pretend to be guided by the Word of God, which each one will interpret for himſelfe, and accuſe all others of error ſo far as they diſſent from him. And though Sects and Hereſies do firſt ariſe out of the *Catholique Church*, as the *Apoſtle* ſaith, *There muſt be Hereſies*; 1 *Cor.* 11. 19. yet the *Church* doth not loſe her unity hereby; becauſe ſhe having a certain Touch-ſtone whereby to try them, namely, the judgement of the *Church*; if they will not ſubmit to that, they are excommunicated, and by judiciall ſentence cut off from that body, from which they firſt cut themſelves by miſ-belief; as the *Apoſtle* ſaith, *an hereticall man after the firſt and ſecond admonition avoid*, *Tit.* 3. 10. whereby they preſerve the reſt of the body intire, and at unity within it ſelf. So that the Hereſies do not ariſe from the Doctrine of the Church, but from the malice of the Devill.

But amongſt *Proteſtants* the liberty of reading and interpreting *Scripture*, and the examining and judging the *Preachers* Doctrine thereby, being given to every ſilly ſoul, (as *Doctor Bilſon* ſaith, c *The people (are) diſcerners and*

c *True difference, part.* 2. *p.* 353.

and judges of that which is taught, as with good reaſon they ought; for it was upon this ground that they firſt ſeparated from the *Church of Rome*, undertaking to be judges of her Doctrine; and if the preſent Clergie ſhould not continue this liberty to the people againſt themſelves, who are no more infallible than the other, nor can pretend to it; they would play very foule play with the people, and (inſtead of giving them liberty of conſcience, which they promiſed, only tranſlate them from one Tyrant over their conſciences (ſo they called the *Church of Rome*) to another the *Church of England*) there muſt needs ariſe varieties of Sects in Religion, according to the various conceipt and apprehenſion of people, even out of the very nature of this their Doctrine, which is the ground-work for all the reſt; and is the moſt exerciſed in thoſe who are moſt converſant in the reading of *Scriptures*, to wit, the *Puritans and Sectaries*.

And in the many differences that are amongſt them, they caſt no *Generall Councells*, nor indeed can they, by way of authority, no Sect acknowledging it ſelf ſubject to anothers Juriſdiction, if it be under another temporall Governour; but

but conſtitutes a *Church* by it ſelfe abſolute, and independent. And in the variety of Sects in any one Kingdome or Government, neither party believing it ſelf juſtly ſubject to another in matter of conſcience; But ſuppoſing themſelves alwayes in the truth, they think they are bound to maintain that truth, with the hazzard of their lives, and to oppoſe their lawfull *Soveraignes* in the defence thereof; and whenſoever they have power they put it in execution, and turn *Rebells* for Gods ſake; As we ſee many have done heretofore, and the Engliſh are (many of them) now in the accurſed act. Nor can the men, under whoſe conduct the people do this, hope for more calme obedience from them, longer than by force they are ſubdued to it, unleſſe they give them that in poſſeſſion, which now they have in hope, and for which they have all been united in their ſervice, to wit, *Liberty of Conſcience* to every particular perſon, to be of what Religion ſoever he ſhall make to himſelf out of the Bible, free, & independent on the juriſdiction of any other.

And with very good reaſon, for ſeeing they have all ſhaken off *Chriſts* yoke, why ſhould any *man* put a yoke upon another

other mans conſcience, and oblige him to believe, or do, or ſuffer that which is againſt *his* Word of God? Thus, as their Religion is diviſible according to their ſeverall ſenſes of the *Scripture*, ſo Kingdomes are diviſible according to their Religions: So that there muſt ſtill be diviſion, either in Religion, or in War for the defence thereof. Yea ſo accurately doth *Hereſie* teach to run diviſion, that it is meerly by accident that any two *Proteſtants* are of the ſame Religion in any one point; for ſeeing they do not oblige themſelves to agree in any one Principle, but only the letter of the *Scripture*, and refer the interpretation to themſelves, (as *Chillingworth* (*Preface fine*) ſaith, *Let all men believe the Scripture, and that only, & indeavour to believe it in the true ſenſe, and require no more of others,*) it is but by the conſtitution of their brains, and the grain of their fancie running the ſame way, that brings any two of them to an union in the ſame belief, concerning any point of Religion; which conſtitution, as it was accidentall in their generation, ſo it is daily changeable by age, education, and many other occurrences; and ſo alſo as uncertain for the future, as accidentall at the preſent.

Thus

Thus all tends, to diviſion amongſt them, through the nature of their doctrines and the method of knowing and preſerving them. And this diviſion of theirs in doctrine and opinion, is the reaſon, why when I mention the belief of *Proteſtants*, I uſually ſay, *ſome Proteſtants*, becauſe they are not all of a mind, ſcarce in any one point, wherein they differ from *Catholiques*. And ſome of them are ſo ſilly as to think, that if they themſelves doe not believe ſuch a point, no *Proteſtant* elſe doth, ſuppoſing all *Proteſtancy* included in their owne breſts; which indeed is nothing ſo: only they have reaſon, according to their principles, to believe (as they do) that that which every particular man holds, is the true *Proteſtancy*, and ought to be a rule to all the world beſide.

§. 2. The *Catholique Roman Church* hath in it the propriety of heat, and doth *congregare homogenea*, gather together things of the ſame kind, and *diſgregare heterogenea*, ſeparate things that are of different natures; caſting out of her Communion all ſorts of *Heretiques*. And on the contrary the *Proteſtant Religion* hath the property of cold, which is *congregare heterogenea*, to gather together things of different

rent natures, enfoulding under her name a miſcellane of Religions, freezing them altogether. and withall making them ſo brittle, that every chance breakes them into ſmaller ſects and ſub-diviſions, which in the end will be the deſtruction of the whole, as it hath been of all foregoing hereſies.

And this truth Sir *Edwin Sandys*, a learned *Proteſtant* (*In his Relation of Religion of the Weſtern parts*) confeſſeth, ſaying, 'The Papiſts have the Pope, as a common 'father, adviſer, and conductor, to recon-'cile their jarres, to decide their differen-'ces, to draw their Religion by conſent of 'Councells unto unity, &c. whereas on the 'other ſide, Proteſtants are like ſevered or 'rather ſcattered troupes, each drawing 'adverſe way, without any meanes to pa-'cifie their quarrells, no Patriarch one or 'more, to have a common ſuperintendency 'or care of their Churches, for correſpon-'dency and unity: no ordinary way to aſ-'ſemble a generall Councell on their part, 'the only hope remaining ever to aſſwage 'their contentions. Of which ſeeing there is no hope, the ſword muſt be the Umpire. Which if it ſhould in *England* prevaile on the *Puritane* or *Roundheads* ſide, as they now

now ſtile them, (which God forbid) I think I may without raſhneſſe ſay, that it falls out by the juſt judgement of God, that they that caſt out the *Catholique Religion* and *Catholique Biſhops* their predeceſſors, upon pretence of the Reformation of Errors, which they diſcovered (as they ſaid) by the pure word of God, are upon the ſame pretences caſt out themſelves, and are forced to ſay with *Adonibezek* in the firſt of the book of Judges, *As I have done, ſo God hath rewarded me.* So true a rule it is, that *he that practiſes diſobedience to his ſuperiours, teaches it to his inferiours.*

§. 3. But the *Proteſtants* ſay that they do not differ from one another in *fundamentalls*, no not from the *Catholiques*, ſo much at unity with all the world do they profeſſe to be. The impertinency of their diſtinction of fundamentalls and unfundamentalls I have before diſcovered; and little reaſon have they to uſe it in this caſe. For to my apprehenſion all their differences are in *fundamentalls*, yea all that they believe they account fundamentall: For the *Church of England* ſaith in her ſixth Article, *That what ſoever is not read in Scripture, nor may be proved thereby, is not*

to

to be required of any ma that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to ſalvation: & as nothing but what may be proved by the *Scripture*, is by her accounted neceſſary to ſalvation, which is the ſame with fundamentall; ſo I ſuppoſe that all that can be proved by the *Scripture* is neceſſary to ſalvation, even in their own opinion; for I think they will not ſay, but that it is neceſſary and fundamentall to believe God, in all that he ſaith, whether the matter be great or ſmall; now *Proteſtants* profeſſing to believe nothing neceſſarily, but what may be proved by the *Scripture*, and their differences being in the things which they believe, it followes, that their differences are in things, which are proved by *Scripture*, that are the pure Word of God, and the meaning of the *Holy Ghoſt*, (as they uſe to ſpeak) and therefore muſt needs be (in the ſeverall opinions of them that hold them) fundamentall, and neceſſary to ſalvation.

To inſtance in ſome particulars of their diſagreement; (for to ſpeak of all, were to enter into a Labyrinth) Firſt concerning *Scripture* it ſelfe, I think they will grant it is a fundamentall point, I am ſure, their

their learned *Hooker* doth ſo, (*Eccleſ. Pol. lib.* 1. *ſect.* 14.) who ſaith, *Of things neceſſary the very chief is to know what books we are bound to eſteem holy*, and as ſure I am that in this there is great diſagreement; for the *Lutherans)* do deny (beſides thoſe books of the Old Teſtament which the *Calviniſts* alſo deny)* *the ſecond Epiſtle of S. Peter, the ſecond and third Epiſtle of S. John, the Epiſtle to the Hebrewes, of S. James, of S. Jude, and the Revelation*; all which the *Calviniſts* and the *Church of England* do undoubtedly believe to be the Word of God. And if they diſagree about their prime Principle, how can agreement be expected in the things that they derive from thence? Secondly concerning their tranſlation of *Scriptures*, in the truth whereof conſiſts the truth of Gods Word, to thoſe that underſtand it not, but as it is tranſlated; very great are the diſagreements, and bitter the reprehenſions between *Luther* and *Zuinglius*, between *Calvin* and *Molineus*, between *Beza* and *Caſtalio*, between legall *Proteſtants*, and *Puritans* of *England*, each party condemning the others tranſlation. I will inſtance chiefly in the *Engliſh*.

* *Chemnit. exam. conc. Trid. part.* 1. *pag.* 55. *alſo Enchyrid. p.* 63.

The *Miniſters* of *Lincoln Dioceſſe*, in a book delivered to *King James*, being an abridgement of their grievances, ſay (*pag.* 11. 13. 14.) that the *Engliſh* tranſlation of the *Bible* is, *a tranſlation that takes away from the text, that addes to the text, and that ſometimes, to the changing or obſcuring the meaning of the holy Ghoſt.* And *Broughton* the great Linguiſt, in his *Advertiſement of Corruptions*, tels the Biſhops, that their 'publique tranſlations of Scripture into 'Engliſh, is ſuch, as that it perverts the 'text of the old Teſtament in 848 places, 'and that it cauſeth millions of millions to 'reject the new Teſtament, and to run in-'to eternall flames. And yet the tranſla-tors of the *Bible*, and the *Biſhops* were of another mind; or elſe ſurely they would not have commended it to the uſe of the people. And what a wofull condition were the people in, who muſt be guided by ſuch a *Bible*, in which either there was certaine falſhood, or they were not certaine that it was the truth.

Secondly the *Reall preſence* of *Chriſts* body in the *Euchariſt* by conſubſtantiation, and to the bodily mouth of the receiver, is affirmed by the *Lutherans*, but denyed by the *Calviniſts*. Thirdly that *Chriſt*

deſcended

deſcended into Hell, which is an article of the *Creed*, is affirmed by *Hill* in a Treatiſe of that ſubject, by *Nowell*, and by many *Proteſtants*, but is denyed by *Carleil*, in a book written to that purpoſe, and commonly by all *Puritans*. Fourthly *Evangelicall Councells* are affirmed by *Hooker*, (*Eccleſ. Pol. l.* 3. *ſect.* 8. *p.* 140.) but are denyed by *Perkins* (*Reformed Cath. p.* 241.) and moſt of the *Church of England*. Fiftly concerning the head of the *Church*, or the ſupreame governour in cauſes Eccleſiaſticall (which one would think a fundamentall matter) the *Church of England* holds that the *King*, or *Queen* (when the Kingdome is governed by a Woman) is the head thereof; but the *Church of Helvetia* ſaith, [f] *we acknowledge no other head of the Church but Chriſt*, and that he hath no deputy on earth; and many there are in *England* of the ſame opinion, who are not afraid to ſay ſo now, though it be by law a capitall offence. Sixtly the government of the *Church* by *Biſhops*, one would think were a fundamentall point, for it is affirmed to be *jure divino, by divine law*, by many *Proteſtants* in *England*; and particularly *Biſhop Hall* wrote

[f] *Harmony of Conſeſſ. p.* 308. *& forward.*

wrote a book (a few yeares since) to that purpose; and yet this is denyed by a great party in *England*, as the *Bishops* by woefull experience do know.

A hundred other differences might be named, in the maintenance whereof books have been written one against another, one side holding with the *Catholiques*; so that there is scarce any point of *Catholique doctrine*, but is maintained by some or other *Protestants*, & amongst them all, almost the whole *Catholique doctrine*: If therefore they differ from the *Church of Rome*, they differ from one another. And that their differences are not light, but about most important matters (in their own opinions, being about matters (as they conceive) revealed in the word of God, to which all men are bound to adhere,) even their persuit of those differences doth plainly demonstrate; which stretcheth to the g condemning of one another for *Heretiques*, h and banishing each other from their severall territories, i forbidding the reading of each others books, imprisoning of their persons; and finally breaking into

g *Luth. con. art. Louan. Thes.* 27.
h *Osiander Epit. Eccl. hist. cent.* 16 *par. altera p.* 805.
i *Hossi. hist. Sacrament. par. alt fol.* 393. 395. 397. 398.

open Arms one againſt another: & are not al theſe tragical particulars (to our infinite grief) now acted on the ſtage of *England*? & the chief pretence is *Religion*. And ſurely they are guilty of extreme folly, that will fight, to the fundamentall overthrow of themſelves & families (& for ought they know, of the whole Kingdome) for matters which they hold not-fundamentall.

§. 4. But the *Proteſtants* think to wipe off this ſtaine of diſagreement by retorting it upon the *Catholiques*, accuſing them of as great diſagreement, as is amongſt themſelves, which when I conſidered, I found altogether impertinent. For amongſt *Catholiques* there are two ſorts of points, ſome defined by the *Church* in a *Generall Councell*, and ſo infallibly certain; others not defined; In the former they all exactly agree, in the later each man follows the direction of his particular reaſon. Like to this, there are amongſt *Proteſtants* certaine Articles (as they call them) which are agreed upon in each ſeverall dominion of *Proteſtants*, which are ſet down in their *Harmony of confeſſions*; concerning which, firſt it is to be noted, that there is great diſagreement in generall betwixt their *Churches*, they never meeting

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all together in any one *Councell* to determine any one thing; so that they are not united in any one point by consent. Then in particular dominions the decrees that they publish are not firmely believed by all under those dominions, but are accounted as directions only, not obligations; Therefore in *England* many both of the people and Clergie also, doe deny, some one, some another particular, according to their pleasure; and yet the *Generall Church* of *Protestants*, and the particular of *England*, doth suffer men, teaching and professing contrary doctrines, as points of faith, to abide in her communion, and passe under the name of *Protestants*. And seeing that of contrary doctrines one side must needs be false, while the *Protestant Church* permits both sides to be preached, as matter of faith, and the Word of God, she knowingly suffers the profession of false doctrine, and so is the mother of falshood, as much as truth, and therefore cannot be the true Church.

The *Church of Rome* doth not so, but if any preach or professe contrary to that which is decreed, she shuts them out of her Communion, and disinherits them of the title of *Catholique*. As for other points,

which are without the compaſſe of her decrees (wherein there is a mighty latitude according to the extent of mens reaſons) ſhe permits every man to hold, as his particular underſtanding ſhall direct him. The *Puritanes* will have all governed by the written word of God; The *Chillingworthians* will have all guided by particular reaſon, and both ſorts differ amongſt themſelves. The *Church of Rome* more wiſely in matters of *faith* and *Religion* is directed by the Word of God, either written, or unwritten, and therein her children never differ; or if they do, are renounced; In Schoole points and things undefined her children are guided by their particular reaſon; and herein they do and may differ, yet without diſunion, as well as in points of Philoſophie: For, Schoole points are not points of *Religion* properly; religion being derived *à* RELIGANDO, *from binding*; but in School points men are not bound to the belief of either ſide, but have free liberty to hold, or change, as they think they have cauſe, untill it be otherwiſe determined by a *Councell*. And this may be done, without the juſt imputation of diviſion, as S. *Auguſtine* (*De Bapt. cont. Donat.*

Donat. l. 1. *c.* 18. *& l.* 2. *c.* 4.) ſaith, Di-
'vers men be of divers judgements, with-
'out breach of peace, untill a generall
'Councell allow ſome one part for pure
'and cleer. Thus doth he excuſe S. *Cypri-
ans* diſagreement and error concerning the
baptizing of ſuch as were baptized by *He-
retiques*, ſaying, that himſelfe durſt not
'have condemned the ſame, unleſſe I had
'been ſtrengthened with the moſt agreable
'authority of the Catholique Church, to
'which Cyprian himſelfe no doubt would
'have yeelded, if at that time the truth of
'the queſtion had been made cleer and ma-
'nifeſt by a generall Councell. Which ſome
refuſing to doe, after that that opinion of
Cyprians was by a *Councell* condemned;
to ſhew the difference of holding againſt
a point defined, and not defined, *Vincenti-
us Lyrinenſis chap.* 9. thus breakes out, *O
admirable change, the authors of one ſelf opi-
nion, are called Catholiques, and the follow-
ers of it heretiques!*

Secondly there is in doctrines a diffe-
rence between the concluſion or point of
faith it ſelfe, and the reaſon or manner
thereof; in the former of theſe, unity is
required, and is performed moſt axactly a-
mongſt *Catholiques*; but in the later

(which concernes but the reaſon of that concluſion, which reaſon is for the moſt part reduced to ſome Scholaſticall ſubtilty) learned men have in all ages, and may (without breach of unity) maintaine their difference. For although all men be bound to the decree'd point of faith, yet they are not ſo, to the reaſon and manner thereof, unleſſe the ſame alſo be defined by the *Church*.

And hereby are anſwered all the objections of *Proteſtants* concerning the diſagreement of *Catholiques*, as of the *Thomiſts* and *Scotiſts* concerning the *Conception* of our *Bleſſed Lady*; of the *Dominicans* and *Jeſuites* about the concurrence of *Grace* and *Freewill*, with ſuch like, in which the *Church* hath not yet interpoſed her Decree. And ſome *Proteſtants* affirm (out of their profound politicall inſight) that ſhe never will; and that becauſe (forſooth) ſhe dares not; out of fear to diſpleaſe ſo mighty a party, as each opinion hath. And yet they know, that the *Church* was not afraid to decree againſt the opinions of *Luther* and his brood, notwithſtanding ſhe loſt ſome *Kings*, and much people thereby; but the loſſe was not only hers, but theirs much more; ſhe loſt ſome

ſome incurable members, but they loſt themſelves. And doubtleſſe when ſhe ſees it meet to determine any of the controverſies amongſt the learned, ſhee will doe it without any fear, but of God.

In the mean time we ſee that their differences of opinions breed no more diſturbance in the *Church*, nor rancor amongſt themſelves, than their different colours and ſhapes of apparrell. Brotherly charity is not violated amongſt them: they will all goe to the ſame Church, they will communicate together, and confeſſe to one another; nor is there any of them but if he be asked, will ſay, that he will ſtand to a *Generall Councell* in any of the points of difference amongſt them, and ſubmit his judgement to hers. But *Proteſtants* have no *Councells*, nor any authority to call a *Councell* out of the extent of their temporall dominions; the Articles of *Religion* which they have agreed upon apart, are very different one from another, as may be ſeen in their *Harmony of Confeſſions*; nor in the ſame *Dominion* will they ſtand to any determination of *Convocation*, *Synod*, or *Aſſembly*, further than it decrees according to the Word of God, of which every one will be a judge for himſelfe. And

in the mean time they violate brotherly charity, make ſchiſms and ſeparations one from another, refuſe to goe to *Church*, or communicate together, and in defence of their differences, wage war one againſt another. So that their *Harmony of Confeſſions* may more truly be called *the confuſion of Confeſſions*; and their *Churches*, the *tumults of Religion*.

The greateſt unity they have is not in believing, but in not believing; (though therein they are not exact, as I have ſhewed before:) their faith (as they call it) being for the moſt part negative, conſiſting in denying what *Catholiques* affirme; as denying and not believing the *infallibility* of the *Church*, the *Reall Corporall preſence*, *ſeven Sacraments*, *Invocation of Saints*, *Purgatory* and *Prayer for the dead*, with many other, abating their poſitive faith almoſt to nothing: now not-believing is not believing; and their profeſſion and union in the moſt, is not of faith, but of infidelity. And for their poſitive belief, I think it conſiſts in two *Articles* only, *That there is a God*, and that *Jeſus Chriſt died for the ſinnes of the world*; and whoſoever affirmes more than this, it will be no hard matter to find ſome other *Proteſtants*

ſtants that will deny it: what union then is there amongſt them, but that which was betwixt *Symeon* and *Levi*, to be brethren in evill? and in writing the *Articles* of their *Religion*, as *Draco* did his lawes, in blood? For what nation is there, where the *Proteſtant Religion* hath ſettled her foot, where they did not in the ſetling thereof fill their hands with blood? And by *Rebellion* and unutterable cruelties propagate (as they thought) the Goſpell of peace? The Kingdome of *England* only excepted, where the change was made by the *Princes*. Which change not having gon far enough from the *Catholique Roman Religion*, the people, having got the ſword into their hands, doe now attempt (according to the patern of all their fellow *Proteſtants*) to make a ſecond *Reformation*, with ſuch witty *Rebellion* and cruelty (the only things wherin they did ever excerciſe any wit) that as no poſterity wilbe able to imitate, ſo no poſterity will keep it ſilent; but blazon it throughout the world, to their eternall infamy; when the *Religion*, their Idoll, to whom they ſacrifice all this humane blood ſhall be ſunk (from whence it came) to hell.

CHAP. XVI.

Of the ſixth Mark *of the true Church* (*viz.*) Miracles; *And that there are no true Miracles among Proteſtants.*

§. 1. ANother mark of the *Church* is *Miracles*; of which our *Saviour* ſaith, *John* 14. 10. *He that believes in me, the works that I doe he ſhall do, and greater*; of which words, the marginall notes of the *Engliſh Bibles* printed *Anno* 1576. ſay, *This is referred to the whole Body of the Church, in whom this vertue doth ſhine for ever.* And againe *Chriſt* ſaith, *Mar.* 16. 17. 18. *Theſe ſignes ſhall follow them that believe: in my name they ſhall caſt out devills, they ſhall ſpeak with new tongues; they ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.* In ſo much that S. *Auguſtine* (*Cont. Ep. Fund. c.* 4.) reckons this (amongſt many things forementioned) that holds him in the *Churches* boſome, ſaying, The 'conſent of people and nations retaines 'me: the authority begun by Miracles, 'nouriſhed by hope, increaſed by charity, 'confirmed by antiquity, retaines me: the

'ſucceſſion

'succession of Prelates since the Sea of '*Peter* (to whom our Lord consigned the 'feeding of his sheep after his resurrecti- 'on) to the present Bishops Sea, retaines 'me; & finally the very name of *Catholique* 'retains me, which not without cause, this 'Church alone, amongst so many & so great 'heresies, hath so maintained; as when a 'stranger asks where they assemble to 'communicate in the Catholique Church, 'there is no heretique that dares shew him 'his own Temple, or his own house.

§. 2. Now concerning *Miracles*, the *Protestants* say that they are ceased, and it is true; to wit, amongst them, since they ceased to be members of the true *Church*; and is therefore a signe that they have ceased to be so. For this promise hath no limitation of time, but is to continue for ever in the *Church*. Nor do they prove the contrary by *Scripture*; and if they cannot prove it by *Scripture*, according to their own principles, they are not to be believed.

And whereas some do alledge *Fathers* and *Schoolmen* to prove that *Miracles* are ceased, they ought to distinguish, and to know that there are two manners of being of *Miracles*, to wit, ordinary and extraordinary; concerning which three things

things are affirmed. Firſt that in the Primitive Church *Miracles* were abſolutly neceſſary for the planting of the *Goſpell* in the world; *John.* 5.36. *Acts* 4.29.30. and then the gift of *Miracles* was ordinarily annexed to the miniſtry of preaching; ſo that moſt *Chriſtians* commonly had that gift in one kind or other, 1 *Cor.* 12.28. *Acts* 8.17. Secondly that ſince the planting of the *Goſpell* by 12. fiſhermen, which was the *Miracle* of *Miracles*, no further Miracle is abſolutely neceſſary for men to whom this is known; and therefore the gift of *miracles* is ceaſed to be ordinarily annexed to the office of preaching, or common almoſt to all *Chriſtians*, as before it was. Thirdly notwithſtanding this; in all ages there were, are, and ever ſhal be ſome ſpeciall places and perſons extraordinarily endued with the gift of *Miracles*, for the comfort of *Chriſtians*, and converſion of remote nations, to whom the fame of the firſt miraculous planting of our Religion is not come: And of Miracles of this kind the writings of the *Fathers* and all Chriſtian hiſtories are full; in ſo much that S. *Auguſtine* having mentioned many *Miracles* ſaith, 'what ſhall

S. Aug. de civit. lib. 22. c. 8. Greg. Dial.

'shall I do? I am not able to remember all 'that I know, and doubtleſſe ſundry of 'ours, when they read theſe, will grieve 'that I have omitted ſo many, which like-'wiſe they know aſwell as I. And concludes, that it would require many books to ſet downe the *Miracles* of healing done onely at the monument of S. *Stephen*.

* Many Miracles alſo were done by S. *Auguſtine* the *Monk*; who being ſent from *Pope Gregory* above a thouſand yeares ago, converted the Kingdome of *England* the third time to the *Roman Catholique* faith. Yea, many *Miracles* were done in ſeverall ages and ſeverall places by *Roman Catholiques*, by the confeſſion of *Proteſtant writers* themſelves; In ſo much that the *Centuriſts* of *Magdeburg* do make report thereof in their 13. Chapter of every ſeverall Century, for thirteen hundred years after *Chriſt*, out of the credible writers of thoſe ſeverall times. In particular, e S. *Francis*, S. *Dominick*, and other holy men about their times did abound in *Miracles*; alſo S. *Katherine* of *Sienna*, and S. *Bernard*, who being a *Roman Catholique*

* *Beda hiſt. l. 1. c. 26.*

e *Antonius 3. part. Hiſt. tit. 23. 24.*

Catholique is yet acknowledged by f *Whitaker* for a true *Saint*. So did g S. *Xaverius* in his converſion of the *Indies* of late yeares; and many other *Romiſh Prieſts*, in the converſion of the Kingdome of *Congo* in *Africa*; and the ſame ſo credible, that they are publiſhed to the world by *Proteſtants* themſelves.

f *De Eccleſ. p. 369. poſt. med.*

g *Hackluit Navigat. vol. 2. part. 2. p. 88. & Hartwell of the Kingdome of Congo, in the Epiſt.*

I will inſtance in ſome few, that have been done in confirmation of ſome particular points of the *Roman Faith*. Concerning *Prayers to Saints*, S. *Auguſtine* (*de civit. Dei, l. 22. c. 8.*) ſaith, that a devout woman called *Palladia*, being diſeaſed, did in the preſence of him and others, pray to S. *Stephen*, at his monument, and was preſently made whole. Concerning *Images*, *Euſebius* (*l. 7. c. 14.*) reports, that the woman mentioned in the *Goſpell*, whom our Saviour cured of a bloody-flux by the touch of the hem of his garment, erected the *Image* of our *Saviour*, at the foot whereof there ſprang up an herb, which when it grew ſo high, as to touch the bottome of the garment of the *Image*, had power to cure all diſeaſes.

c *Athana-*

e *Athanasius* also, and d *Gregorius Turonensis* make mention, that upon violence offered by the *Jewes* to the *Image* of *Christ*, blood did miraculously issue from thence. The *Miracles* done by the signe of the *Crosse*, by report of the *Fathers* are almost infinite; in so much as *Cousell* the *Protestant* in his Answer to *Burgesse* (*pag.*138.) saith, 'No man can 'deny, but that God after the death of 'his Son, manifested his power to the a-'mazement of the world, in this con-'temptible sign, being the instrument of 'many Miracles.

c *De passione imaginis Christi in Berito, alledged in the 2 Counsell of Nice, Act.4.*

d *De gloria Martyr. l.1. c.22.*

Concerning the neglect of *Confession*, we read divers Miracles in S.*Bedes History*, (l.5.c.14.) S.*Francis* and S.*Dominick*, preached against the *Albigenses*, who (denied *Purgatory*, *Prayer for the dead*, *Confession*, *Extreme Unction*, the *Popes authority*, *Indulgences*, *Images*, *Ceremonies*, *Traditions*, with many other, and are by the *Protestants* claimed for their Predecessors in the *Protestant Faith*;) and wrought many *Miracles*, whereof one of S.*Francis* is most notable to this purpose, and is recorded by *Mathew Paris* (an approved Author a-

mongst

amongſt *Proteſtants*, who thus relates it, (*pag.* 319.) 'The fifteenth day before his 'death there appeared wounds in his 'hands freſhly bleeding, ſuch as appeared 'in the Saviour of the world hanging on 'the Croſſe. Alſo his right ſide appeared 'ſo open and bloody, that the inward 'parts of his heart were to be diſcerned, 'whereupon there repaired to him great 'ſtore of people; amongſt whom the 'Cardinalls themſelves demanded of him 'what this ſight imported? to whom he 'ſaid, This ſight is therefore ſhewed in 'me to them, to whom I preached the my-'ſtery of the Croſſe, that you may be-'lieve in him, who for the ſalvation of the 'world ſuffered upon the Croſſe theſe 'wounds that you ſee; and that ye may 'know me to be the ſervant of him whom 'I preached, &c. And to the end, that you 'may without doubt perſevere in this 'conſtancy of faith, theſe wounds which 'you ſee in me ſo open and bloody, ſhall 'immediately after I am dead be whole, 'and cloſe like to my other fleſh. Afterwards he yeelded up his ſoule to his Creator, without all anguiſh or pain of body; and being dead there remained no marks of his foreſaid wounds.

Laſtly,

Lastly, for confirmation of the *Reall Presence*, it is reported, that in a town called *Knobloch*, in the year 1510. one *Paul Forme* a Sacrilegious person, went secretly into the *Church* by night, brake the *Pyx*, and stole from thence two consecrated *Hosts*, one of which he sold to a *Jew*, who in disdainfull malice said, *If thou be the God of Christians manifest thy selfe*; and thereupon pierced the *Sacrament* with his dagger, whereupon blood did miraculously flow forth. This *Miracle* was so publique and evident, that 38. were thereupon apprehended, and burned in the *Marquisate* of *Brandenburg*, and all other *Jewes* banished out of the said Territory. And this is reported for credible, not onely by [a] *Catholique*, but by [b] *Protestant writers*.

a *Surius in Chron: Pontanus l.5. rerum memorab.*
b *Ioan. Manlius loc. Com p.87. Osiander Epit. cent.16.c.14.p. 28.fine.*

If I should undertake to set down all the *Miracles* that have been done in the *Catholique Church*, I might say, as S. *Iohn* did of our *Saviours* doings, that if they were all written, *the whole world could not contain the books*, *Ioh.*21.25. To all which *Protestants* answer, as the *Blasphemous*

Iewes

Iewes did to our *Saviour*, that they were done by the Devill. To whom *Catholiques* cannot give that anſwer our *Saviour* did, *If I, by Belzebub caſt out Devills, by whom do your children caſt them out?* *Mat.* 12.27. For your children caſt out none. And truly I believe that they that do thus accuſe the *Miracles* done by ſo many holy *Catholique* men and women, would have done the ſame to our *Saviour*, if they had lived in his daies. For *Miracles* being the laſt and higheſt proof of other things, can have no proof for themſelves, but the evidence of ſenſe, to them that ſee them, and their teſtimony and report to others.

But if (as *Proteſtants* ſay) the *Miracles* of *Catholiques* were done by the Devill, how were they *Miracles?* For the Devill can do none, though he can do wonders; & if they were *Miracles*, how were they done by the Devill? Now that they were *Miracles*, many *Proteſtants* do grant, and therefore *Chillingworth* their Paragon doth alſo confeſs, that they are done by God; whence any reaſonable man would infer, that his next word would be, the profeſſion of himſelf, a *Roman Catholique*, in which Church God works *Miracles*, the laſt and

and higheſt motive of belief. But inſtead hereof (O the accurſed power of the devill) he belcheth forth the moſt blaſphemous ſpeech againſt God, that ever ſtruck the tender ſenſe of a pious eare: and ſaith a 'that it ſeemes moſt ſtrange 'to him that God in his juſtice 'ſhould permit ſome true Mira- 'cles to be wrought to delude 'them who have forged ſo many 'to delude the world. As if God, the *Father of truth*, would ſet his ſeal, which is *Miracles*, to confirme falſhood; to delude the ſoules of men into ſin, and ſo change titles with the *Devill*, and be the father of lies, and deceiver of mankind: Than which, what can be imagined more helliſh? More true and pious was the ſaying of *Nicodemus*, and appliable to our workers of *Miracles*; *we know that thou art a teacher come from God, for no man could do theſe miracles that thou doſt, except God were with him*, *John* 3.2.

a *In the preface of his book, fine.*

But wee may take up the complaint of the *Prophet* Eſay; *who hath believed our report? and to whom is the arme of the Lord revealed? Eſay* 53. 1. *Proteſtants* will not believe theſe things; and in matter of proof Catholiques can goe no further; our

our *Saviour* himſelf did not; ſo that now nothing remaines, but for God to touch their hearts with his grace, and to move them to believe that which they have moſt reaſon to think to be his word: which God of his great mercy grant. And if they conſider it, they ſhall find it the moſt unreaſonable thing in the world to deny *Miracles* in the *Roman Church*, for that there are and ſhall be *Miracles* in the world no prudent man (I ſuppoſe) will deny, at leaſt for the converſion of the people; Yea we read of many *Miracles* done in the *Church* of the *Jewes*, amongſt thoſe that were of the true faith, and therefore were not intended for converſion, but for confirmation, or to ſome other end; And why may it not be ſo in the *Church* of the *Chriſtians?* Now *Proteſtants* or any other *Chriſtians* doe not ſo much as pretend to *Miracles*, therfore they that are, are amongſt *Roman Catholiques*. Indeed I have read of *Calvin* that for the credit of his new doctrine, he would make ſhew to the people of doing a *Miracle*; and hired one that was ſick to counterfeit himſelfe dead, who when *Calvin* ſhould ſpeak certain words, was to riſe up, as it were from the dead; but he not ſtirring

nor

nor answering at his cue, they looked, and found him dead indeed; [b] But on the other side, the sonne of *Calvin* being bit by a mad dog, and his father not able to cure him, he was sent to S. *Hubert* in *Ardenne*, where the body of that *Saint* is kept with great veneration, and frequent *Miracles* wrought thereby, and there was he made perfectly whole, and thereupon abjured the Religion, wherein his father brought him up, and became a *Roman Catholique*.

[b] *Capcavil. in chronicis Pontificum Leodiensium*

§. 3. Now for the *Miracles* that are said to be done in the *Roman Church*, we have as high humane Testimony as can be imagined; So that *Protestants* may with as much reason deny all humane story, as that there were *Henries* and *Edwards* Kings of *England*, whom they never saw; yea they may as justly deny or doubt of the truth of their owne names, which they doe not know, but by report, and mens calling them so, and the poor record of a *Church-book*; but *Miracles* have much more famous Records, and more people that believe them. And can they prudently imagine all *Christians* (but themselves) so stupid and foolish to believe these things without

without ſufficient proof? who in all other matters, they muſt (without the help of modeſty) acknowledg more wiſe and learned then themſelves. What did *Chriſt* and his *Apoſtles* doe more, than the *Roman Church* hath ſince done? and what can *Proteſtants* ſay more againſt her, than the unbelieving *Jewes* or *Gentiles* might ſay againſt them? And becauſe ſome feigned Miracles are ſometimes diſcovered, from thence to charge all with the ſame accuſation, as it is unjuſt, ſo it is abſurd, and deſtroies all humane faith; they may as well deny all that is, or hath been done in the world, whereof they have not been eye-witneſſes, becauſe ſome of thoſe reports have been falſe. Therefore as they believe *Catholiques*, when they ſay ſome were feigned; ſo in juſtice they ought to believe them, when they ſay others are not ſo. Otherwiſe by the ſame way of reaſoning, they may ſay that the *Miracles* of *Moſes* were not true, becauſe the *Magitians* were counterfeit; or that the new Teſtament is not the word of God, becauſe there were many *Goſpells* & *Epiſtles* counterfeited under the names of the *Apoſtles*. And ſurely *Catholiques* would never endeavour to diſcover feigned Miracles, if they

they were not sure that some were true, but rather by one act condemn all that have been since the *Apostles*, that are, or shall be, for false and counterfeit, as *Protestants* in effect doe, when they say, that *Miracles* are ceased.

Moreover to affirme that *Miracles* are *Antichristian*, as some *Protestants* doe, is improper; first because it is yet in question betwixt us, whether *Antichrist* be come or no, which *Protestants* have not proved, nor never will with reference to the *Pope*. Secondly it is granted on both sides, that *Antichrist* shall doe no *Miracles* properly, but only some signes and wonders; not exceeding the power of nature and the devills art; whereof one is *to cause fire to come down from heaven, Apoc.* 13. 13. which never any *Pope* did; but the *Miracles* done in the *Church* doe exceed all created power. And lastly many *Miracles* were done in the *Roman Church* before the time or times, (for they agree not in their reckoning) that *Protestants* say *Antichrist* did first appear; as at the reliques of [d] *Babylas*, [e] *Cyprian*, [f] *Hilarion*, and many others. So that all *Catholiques* may say

[d] *Chrysost. in lib. cont. Gentiles.*
[e] *Nazian. in Cyprian.*
[f] *Ieron. in vita Hilar.*

say with *Richardus de Sancto Victore* (not with doubt or feare of being deceived, but with assurance to the contrary) g *O Lord if it be error that we believe, we are deceived by thee, for thou hast confirmed these things to us with signes and wonders, which could not be done but by thee.*

g *Lib. 1. de Trinit. c. 2.*

CHAP. XVII.

Of the seventh Mark *of the true Church,* (*viz.*) Conversion of Kingdomes and Monarchs.

§. 1. ANother *Mark* of the true *Church*, is, *the conversion of Kingdomes and Nations* from *Heathenisme*, to the faith of *Christ*: As the *Prophet Esay* saith, *Kings shall bee thy nursing-Fathers, and Queens thy Mothers, Esay* 49. 23. *thou shalt suck the milke of the Gentiles, and the brests of Kings, Esay* 60.61. *Their Kings shall minister to thee, and thy gates shall be continually open, that men may bring to thee the riches of the Gentiles, and that their Kings may be brought, &c. Esay.*60.10, 11. And the *English Bible* printed Anno, 1576. upon the 49. of *Esay*, vers.23. saith, *The meaning is, that Kings shall be converted to the Gospell, and*

and beſtow their power and authority for the preſervation of the Church. And this Mark I found on the *Roman Catholike*, but not upon the *Proteſtant Church.*

The firſt three hundred years after *Chriſt*, being a time of great perſecution, there were few or no *Kings* converted to *Chriſtianity*; and from *Conſtantine* to *Boniface* the third, which was almoſt 300. years more, there were few *Kings* converted, except the *Emperours* of the *Eaſt and Weſt*; and they were converted to the *Roman Catholique*, not to the *Protſtant* Faith, as *Napier* (*in his Treatiſe on the Rev. p.* 145.) confeſſeth, ſaying, 'After the year of God '300. the Emperour *Conſtantine* ſubdued 'all Chriſtian Churches to Pope *Sylveſter*, 'from which time till theſe our daies, the 'Pope and his Clergie hath poſſeſſed the 'outward and viſible Church. Now ſince the yeare 600. theſe Propheſies have been accompliſhing, and they have been done by the *Roman Church*, not by the *Proteſtant Churches*; which were (untill *Luthers* daies) under hatches, and inviſible, by their owne confeſſion before mentioned.

And if wee look upon the converſion of *Kings* and *Nations* in theſe later times ſince their *ignis fatuus* (which they call

the glorious light of the *Goſpell*) hath appeared, we ſhall find it performed not by *Proteſtants* but by *Roman Catholiques*, in the remote and divided parts of the [m] *Eaſt* and [n] *Weſt Indies*, and of [o] *Africa*, as by ſufficient teſtimony appears. In ſo much that *Simon Lythus* a Proteſtant before alledged, ſaith, 'The Je-'ſuites within the ſpace of a few 'years have filled Aſia, Africa, & 'America with their Idolls. And whereas it is objected that the *Gothes* were converted to the *Chriſtian Religion* by the *Arrians*; firſt [p] *Bellarmine* proves it to be falſe; ſecondly if it were true, yet it is of no moment to prove the power of any other Religion but the *Roman Catholique*, for the converting of nations, and the fulfilling of the large *Propheſies* of the *Scripture* therein; ſeeing they that are pretended to be converted by the *Arrians*, were but the leſſer part of the *Gothes*, moſt of them having been *Catholiques* before. Thirdly this example doth rather make for the *Roman faith*, in that of all the world converted to *Chriſtian Religion* there is but one poor half example of con-

m *Joan. Petrus Maffeus hiſt. Indicarum.* 16.

n *Joſ. Acoſta de natur. novi orbis.*

o *Hartwell of Congo, Epiſt. to Reader.*

p *Cap. 22. de not. Eccl.*

ver-

verſion (and that falſe too) wrought by any other *Religion*. Which when it is obſerved, that this pretended converſion was wrought by *Arrians*, who (even in the opinion of moſt *Proteſtants*) were *Heretiques*, it will turne to the ſhame and reproach of *Proteſtants*, who pretending to be the true *Religion*, cannot ſhew ſo much.

As for their affirming of converting ſome to their faith, who before were *Catholiques*, it is impertinent, for ſo any *Heretiques*, that ever were, and had the unhappy ſucceſſe (as ſome have had) of drawing any *King* or *Kingdome* to their *Hereſie*, might ſay, that they converted them; ſo that by the mark thus placed, the true *Church* could not be diſcerned from the falſe. That therfore which doth diſtinguiſh them, is the Converſion of *Heathen*, which hath been performed throughout the world, by *Roman Catholiques* only. And that which the *Proteſtants* have done is no more than what other *Heretiques* have done before them, and what is the practiſe of all *Novelliſts*, of whom *Tertullian* affirmes, (*Præſcript. cap.* 42.) 'That 'their imployment is not to convert 'Heathens, but to pervert them, who

* *Phil. Nicol. Com. de Regno Chriſti. l. 1. p. 395. Richer. inter Epiſt. Calv. Epiſt. 237.*

'are already converted. And how barren their attempts have beene in the other and true way of Converſion from *Heatheniſme*, is by their owne * Authors, to their ſhame, confeſſed.

And doubtles it muſt needs ſeem a prodigious thing, that *Proteſtants* or any other *Heretiques* ſhould have ſo little zeal or meet with ſo ill ſucceſſe in the converting of the world to *Chriſt*, if they alone be the true *Chriſtians*; or that the Propheſies of dilating the *Church* of *Chriſt*, ſhould be performed by the endeavour of *Catholiques*, and yet they not be the true *Chriſtians*; or that the *Roman Catholique* doctrine ſhould be falſe, and yet it alone have the vigor and efficacy to convert ſoules, which the *Prophet David Pſal.* 18. aſcribes to the doctrine and law of God. As for the *Proteſtants*, it is not to any reaſonable man probable, that they ſhall ever convert any Nation, or ſo much as any one ſingle perſon, except ſome poor wretch or other whom fear or gain will drive or draw to any thing, ſeeing they have not meanes amongſt them proportionable to ſuch an end; wanting both *Miracles*, and

and alſo that admirable ſanctity of life with which many *Catholiques*, eſpecially thoſe who have converted Nations, have been endowed; For what prudent *Heathen* will believe the ſtories of the Creation, of *Adams* fall by eating of an Apple, of *Gods Incarnation* and death, of his *Mothers Virginity*, with the reſt, being ſo diſproportioned to corrupted humane reaſon, unleſſe they be proved unto him by ſome viſible acts, which are in his judgement, as high above nature, as are the points propoſed him to believe? ſuch are *Miracles*, above the power of nature; and high Sanctity, above the reach of fleſh and blood. Or who can blame them if they do not without theſe ſignes believe? ſeeing our *Saviour* ſaith of the Jewes, *If I had not done works in them, which no other man hath done, they ſhould not have ſin, John* 15. 24. Which works ſeeing ehe *Proteſtants* cannot ſhew, there is no hope left to them ever to convert a Nation; but if they do, they may alſo convert me to them againe.

CHAH. XVIII.

Of the eighth and ninth Marks of the true Church (*viz.*) ſanctity of doctrine and life.

§. 1. ANother *Mark* of the true *Church is holineſſe of doctrine*; of which our *Saviour* ſaith *Math.* 7. 13. 14. *Strait is the gate and narrow is the way which leades to life: and wide is the gate and broad is the way that leads to deſtruction.* Now it is evident by the known doctrine of the *Roman Catholique Church*, that the way through which ſhee directs her children, is very ſtrait and narrow. Shee injoyns *Confeſſion of ſinnes* not only to God, but to his *Prieſt:* alſo; not only *Contrition* and ſorrow for ſinne, but alſo *Satisfaction* by doing of *Penance*, and reſtitution of reall damages done to our neighbours. Shee obliges to ſet times of faſting & prayer, & magnifies the merit of good works; propounding alſo and commending the ſublimer acts of voluntary Poverty, Chaſtity, and Obedience, and the excerciſing of other great acts of auſterity for the ſubduing of ſinne in the fleſh, and to expreſſe our love to Chriſt who

ſuffered

ſuffered ſo much for us: And to this end hath ſet forth a world of books of admirable devotion, and direction of every moment of a mans life to holineſſe, and height of purity.

On the contrary look upon the *Proteſtants* and we find a wide gate of liberty ſet open, through which every one naturally delights to paſſe. They deny *Confeſſion*, *Purgatory*, or any Satisfaction for the temporall puniſhment due to ſinne, after it is remitted by Contrition; as alſo all merit of workes, whereby they make all faſting, prayers, mortifications, and good works uſeleſſe, and quench the fear of committing ſin; for out of doubt, next to the pure love of God, and fear to Hell, the fear of temporall puniſhment, and the Confeſſion of our ſinnes to men, are the greateſt reſtrainers of vice. They teach that chaſtity is not in our power, co-operating with Gods grace; a that 'it is not in our power to 'be without a woman, &c. it 'is not in their power that it 'ſhould be ſtaied or omitted; but is as neceſſary as to eat, drink, purge, &c.

a *Luther to. 5. wit. Serm. de matrim. fol. 119.*

Now what a flood-gate of liberty doth this ſet open to young men and maids,

yea to all ſingle perſons, who have not every day the oportunity of Marriage; as alſo to all married people in the abſence or infirmity one of another? For who (if he be taught that he cannot abſtain) will ſtrive to reach at an impoſſibility?

Againe, they teach that the *Commandements* are impoſſible to be kept; and this ordinarily ſlackens all indeavours to that end. That men are juſtified by faith only; which uſhers in the neglect of all good works. That men have not free will, no not by the grace of God; and this makes all exhortations to vertue, and diſſwaſions from vice fruitleſſe in them. And that all that are ſaved are aſſured thereof in this life, than which, what greater temptation to preſumption and the boldneſſe of ſinning? And if there be any in whom theſe principles do not take this effect, it is not becauſe the doctrines do not afford it, but becauſe they are reſtrained by ſome other motives.

Therefore Sir *Edwin Sandys* (in his *Relation ſect.* 48.) ſaith, 'Let the Proteſtants 'look with the eye of charity upon them 'of the Papacy, as well as of ſeverity, and 'they ſhall find ſome excellent orders of 'government, ſome ſingular helps for the

increaſe

'increaſe of godlineſſe and devotion, for 'the conquering of ſin, for the profiting 'in vertue: and contrariwiſe in them-'ſelves, looking with a more ſingle and 'leſſe indulgent eye, they ſhall find there 'is no ſuch abſolute perfection in their 'Doctrine and Reformation: yea to ſpeak more truly and fully, they ſhall find nothing but imperfection.

§. 2. Another *Mark* of the true *Church* is *holineſſe of life*; to which purpoſe our *Saviour* ſaith, *A good tree brings forth good fruit*: and again, *Beware of falſe Prophets, which come to you in ſheeps clothing, but inwardly are ravening wolves, by their fruits you ſhall know them, Mat.*7.15,16,17. Accordingly I found the ſanctity of the lives of *Roman Catholiques* to be highly extolled, eſpecially of thoſe who were the Converters of Nations, or Founders of Religious Orders; and that by *Proteſtants* themſelves. Of S. *Auguſtine* and his companions who converted *England* the laſt time to the *Roman Faith*, it is thus recorded, b 'After they were receiv-'ved into Canterbury they be-'gan to follow the trade of 'life which the Apoſtles uſed, 'exerciſing themſelves in continuall pray-

b *Holinſhead Chron. part.* 1 *p.* 100. *Stows Annalls, p.* 64.

'er, watching and preaching, despising all 'wordly things, living in all points accor-'ding to the Doctrine which they set 'forth.

The like honourable testimony is afforded to the several Converters of Nations to the *Roman Faith*; which for brevities sake I passe over: Only I will mention the approved Sanctity of S. *Xaverius*, who in the last age converted sundry Nations of the *East Indians*, expressed by *Hackluit* in his book of *Navigations* (2. *vol.* 2. *par.* p. 81.) in this manner 'That godly Professor, 'and painefull Doctor of the Indian Na-'tion in matters concerning Religion, '*Francis Xaverius* after great labours, 'injuries, and calamities suffered with 'much patience, departed, indued with 'all spirituall blessings, out of this life, An-'no 1552. after that many thousands were 'by him brought to the knowledge of 'Christ. In like manner concerning the first Authors of the severall Orders of *Religion*, S. *Benedict*, S. *Dominick*, S. *Francis*, and others, their sanctity of life was most eminent, and is testified by good authority, and confessed by [b] *Protestants* themselves.

b *Cent. Mag. cent.* 13. *col.* 1179. *also Luther loc. com. ...* 5. p. 117.

And

And since I have had the happinesse to come amongst them, I may say of the Clergie in generall, as the *Queen* of *Sheba* said to *Salomon*, that the one half of the goodnesse I find amongst them, was not told me. How many rare and excellent men are there, both *Secular* and *Religious*, full of admired Sanctity? who as our *Saviour* saith of himself, make it their meat and drink to do the will of him that sent them; who despising all worldly honour, wealth, and pleasure, exercise a more noble and verturous ambition, in aspiring to a high place in the Kingdome of heaven, by the service and love of the King thereof, exerciſing that service in the lowest and humblest undertakings of the body, and that love in the strongest and highest raptures and languishments of the soule, unexpressible in themselves, and unknown to all, but those that have them. Such powerfull influence hath the soule of *Catholique Relegion* on the members of the body thereof, that it invites great plenty in all ages, and of all conditions, *Emperours*, *Kings*, *Princes*, and all sorts of Nobility and Gentry, to devest themselves of all worldly interest, to renounce the world

with

with as much eagerneſſe, as others embrace it, to take up the *Croſſe of Chriſt*, to ſerve him in *Poverty*, *Chaſtity*, and *Obedience*. And even the weak ſex of woman, whoſe naturall delicacy, tenderneſſe, and infirmities, may ſeem to carry with them a Patent of exemption from extraordinary ſeverities and mortifications of themſelves, yet ſuch is the omnipotency of *Catholique Religion*, that even theſe do equall, if not excell the men, in the tough exerciſe of denying themſelves, of taking up their *Croſſe* and imitating of *Chriſt*; invited hereunto more by pure love of God, and gratitude for his doing and ſuffering for them, than for the expectation of reward.

And though perhaps there are ſome *Clergie* and *Religious* people, that do not make good that title with their deeds, yet they are but few in compariſon of the other, and no impeachment to them, or to the *Religion*, more than *Judas* was to the reſt of the *Apoſtles*. The common people are alſo generally more devout toward God, leſſe injurious to their neighbours, as *Proteſtants* acknowledge, who ſpeaking of them in former times, when Gods worſhip (as they ſaid) was darkened with

mans Traditions and superstitions, [c] yet the study to 'serve God, and to live God-'ly and justly, was not want-'ing to the miserable common people,&c. 'they were so attentive to their prayers,as 'they bestowed almost the whole dayther-'in,&c. they did exhibite to the magistrate 'due obedience,they were most studious of 'amity, concord, and society, so as they 'would easily remit injuries: all of them 'were carefull to spend their time in ho-'nest vocation and labour; to the poore 'and strangers they were most courteous 'and liberall, and in their judgements and 'contracts most true. And the like is affirmed of *Roman Catholiques* of later times by *Luther* (*in Dominic.* 26. *post Trin.*) and by *Stubbs* in his *Motive to good works*, pag. 43.

[c] *Cent. Mag. cent.* 7. *c.* 7. *col.* 181.

§. 3. Now concerning the want of sanctity in the *Protestants*, both *Clergie* and *Laity*, I will say nothing in particular of these present times, and of antient times I can say nothing, they being but a novice *Religion*. They are extreame apt to blazon one anothers faults, as is manifest by the bitter invectives that past betwixt the *Lutherans* and *Calvinists*, and at this

present

preſent in the Kingdome of *England* betwixt the *Preſbyterians* and *Independents*, *Malignants* and *well affected* & the *Cavaliers* and *Roundheads*, as they call each other. I confeſſe 'there are many amongſt them ſtored with morall goodneſſe, eſpecially in the Kingdome of *England*, and eſpecially amongſt the *legall Proteſtants*; but the devotion and zeal is amongſt the *Puritanes*, which hath eaten up almoſt all morall honeſty among them. I will only inſtance in the want of ſanctity of ſome of them who are the Converters of the world (as they ſay) to the purity of the *Goſpell*; whoſe unhallowed actions, if they could be objected againſt the *Apoſtles*, the firſt publiſhers of the *Catholique Religion*, it might (without a ſecond objection) breed a ſtand in thoſe infidells that were approaching to the belief thereof.

Luther, the *Lucifer* and morning ſtar of the *Proteſtant Religion*, doth thus proclaime his own luſtfulneſſe, (*To. 5. Wit. Ser. de. matrim. fol. 119. a. verſus finem*) 'As it is not in my power to be no man, 'ſo it is not in my power to be without a woman. And (*Tom. 1. Epiſt. fol. 334 ad. Phil.*) 'I am burned with the great flames of my 'untamed luſt; I, who ought to be fer-

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'vent in Spirit, am fervent in the flesh, in 'lust, sloth &c. with much more to this purpose. And to make himselfe more famously impious, he married a *vowed Nun*, adding to lust, Sacriledge, both in himselfe and her. He is also by his fellow *Protestants* charged with [a] arrogancy, insolency, and pride, for which (say they) God with-drew his true Spirit from him; which he exercised against persons of the highest quality, particularly against *Henry* the eighth *King* of *England*, and said, [b] 'The di- 'vine Majesty is on my side, so 'that I doe not care though a 'thousand Augustines, a thousand Cy- 'prians, a thousand Henricane Churches 'stood against me. And in his defence of his Translation of the *new Testament*, he saith, 'If thy Papist wil prattle concerning 'this word (*alone*) which he added to the 'text, where it is said that we are justified 'by faith) presently answer, Doctor Mar- 'tin Luther will have it so, and saith, a 'Papist and an asse are the same. So I will, 'so I command, my will be a law. For wee 'will not be the schollers of the Papists, but

a *Zuinglius to 2. in Ref. ad confess. Lutheri fol. 878. a. ante med. Oecolampad. in resp. ad confess. Lutheri.*

b *in l. cont. Anglie Regem.*

'but the Maſters and Judges. And *Sleydan* his deare *Scholer* (*l.* 3. *fol.* 29. *b. initio.* & *l.* 2. *fol.* 22. *a.*) doth report, that he himſelfe acknowledged his 'profeſſion not to 'be of life or manners, but of doctrine; 'wiſhing that he were removed from the 'office of preaching, becauſe his manners 'and life did not anſwer his profeſſion; In ſo much that it gained the place of a Proverb amongſt the *Proteſtants* of thoſe daies; to expreſſe their riot and intemperance, by ſaying, [c] HODIE LUTHERANICE VIVEMUS, *to day we will live like Lutherans.* His impudent railing, his foule, filthy, and Bedlam-like expreſſions have bred a ſtench through all his writings; and it is no wonder: for who would look for better language, or beter life from one who was ſuch a darling of the devill, *that he knew him very well* (as he to his great credit confeſſes) 'that he had eat more 'than one meaſure of ſalt with 'him, and that the devill ſlept 'with him oftner than his wife *Katherine.*

[c] *Morgenſterne in tra. de Eccl. p.* 225.

Luther in Conc. Dom. Reminis. fo. 19. *apud Cochleum Idem in Colloq. Germ. fo.* 275. 281.

Concerning *Calvin*, that admired *Apoſtle* of *Proteſtants*, it is affirmed by *Con-*

radus

radus Schlusselburg (in Theol. Calviniſtar. l.2.fol.72.) a man of eminence in the *Proteſtant Church*, and certainly a great enemy to the *Church of Rome*, that 'God in 'the rod of his fury viſiting *Calvin*, did 'horribly puniſh him before the fearfull 'houre of his unhappy death; for he ſo 'ſtruck this *Heretique* with his mighty 'hand, that being in deſpaire, and calling 'upon the Devill, he gave up his wicked 'ſoul, ſwearing, curſing, and blaſpheming. 'He died of the diſeaſe of lice and worms, 'increaſing in a moſt loathſome ulcer a-'bout his privy parts, ſo as none preſent 'could indure the ſtench. Theſe things 'are declared concerning his laſciviouſ-'neſſe, his ſundry abominable vices, and 'Sodomiticall luſts; for which he was by 'the Magiſtrate, under whom he lived, 'branded on the ſhoulder with a hot bur-'ning iron; unto which I yet ſee not any 'ſound and clear refutation made. Thus far he.

Of *Beza* alſo another *Father* of the *Proteſtant Religion*, many foul and impious things are recorded; his odious conſpiracies and ſeditious books are mentioned by *Bolſeck* in his book of *Beza's life*, and by *Bancroft* in his Survey, *pag.*127.54.

59. 219. 220. By whom alſo he is taxed of inſolency, pride, and impudence, in being too bold with the antient *Fathers*.

Laſtly, he wrote a many laſcivious Poems (and that after he was turned *Proteſtant*) and one *Epigram* amongſt the reſt moſt infamous; wherein debating with himſelf, whether he ſhould prefer his luſt with *Candida* his wench, or *Andebertus* his boy; in concluſion he prefers the later, and of two evill doings, both of which he ought to have avoided, he doth deliberately chooſe one, and that the moſt foul and unnaturall. Theſe things and much more to this purpoſe are recorded of theſe, and others the ſuppoſed *Apoſtles*, converters of the world, and reſtorers of the purity of *Evangelicall Doctrine*, of whom we may ſay, as *Joſephs* brethren did to *Jacob* of his Coat all ſmeered with blood, VIDE UTRUM TUNICA FILII TUI SIT, AN NON, *See whether it be thy ſonnes coat or no, Gen.* 37.32. Judge whether theſe be the lives of the Sonnes of God, ſent to controule the world, to reform and lead out of error the miſguided ſonnes of men. Surely any prudent man will believe, that either

a *Faius de vita & obitu Bezæ p.* 19.

either God never intended the change they have made, or if he did he would have chosen other kind of men than these: such as *Moses* and the *Prophets*, who gave the Law unto the *Jewes*; and *Christ* and his *Apostles* who brought the *Gospell* to the *Gentiles*.

As for the common multitude, *Luther* (to the credit of his Doctrine) confesses, (*Postill. super. Evang. Dominica* 1. *Advent.*) that *the world grows daily worse, men are now more revengefull, covetous, licentious, then they were ever before in the Papacy.* And again he saith, (*Domin.* 26. *post Trin.*) *before (when we were seduced by the Pope) every man did willingly follow good works; and now every one neither saith, nor knowes any thing, but how to get all things to himself by exactions, pillage, theft, lying, usury, &c.* And of those that have changed from the *Catholique Roman* to the *Protestant Religion*, it is confessed by *Luther* (*in Serm. convivial. Germ. fol.* 55.) & *Musculus*, (*Loc. Com. cap. de Decal. in explanat.* 3. *præcepti p.* 62. *circa med.*) *That they have changed their lives into worse*: Which made *Paulus Eberus*, a Protestant writer of note complain, saying, (*in præfat. Comment. Philip. in Ep. ad Cor.*) *which evills seeing every*

every one doth behold with his proper eyes, he doubts (not without cauſe) whether our Evangelicall congregation be the true Church. Which alſo with the other reaſons forementioned hath made me not at all to doubt thereof, but to believe aſſuredly, that it is not the true *Church.*

§. 3. As for the recriminattion of the *Proteſtants*, and charging the lives of ſome *Popes*, and many of the *Clergie* and *Religious*, with great impiety, as it is not denied, ſo far forth as it is true, ſo it is in it ſelf impertinent; for what *Church* pretends to have every particular perſon, though of the higheſt rank, blameleſſe? Let them look upon the heads of their own *Churches*, whoſoever they be that they count ſo, and ſee whether by their own members they are accounted ſpotleſſe; particularly the firſt head of the *Church* of *England*, *King Henry* the eight. And upon their own *Clergie*, of whom not I, but *Doctor King*, *Biſhop of London*, (*in Jonam. Lecture* 45.) ſaith, *that ſcarce the tenth man of the Miniſtry is morally honeſt.* But howſoever the ſucceſſors may faile, yet it is a matter highly ſuſpitious, yea altogether convincing, that they that pretend to be the firſt revealers or revivers of the forſa-

ken

ken truth of God, if they be not of godly lives are counterfeit Messengers and false *Prophets*. And the *Protestants* have no reason to make an inventory of the faults of *Catholiques*, for so many hundred years as they confesse *Catholiques* have possessed the *Church*, and that throughout the world, and compare it with their own faults, whose *Church* is little above one hundred year old, and possessing but some corners of the world.

Nor is the sanctitie of the *Church* (I confesse) to be measured exactly by the zealous complaints against sin on either side; for zealous complaint is hyperbolicall, even in holy *Scripture*. But it is manifest that the *Protestant Religion* hath not that sanctity of life in it that the *Catholique* hath, when neither the founders thereof had any at all, nor the followers any more, but much lesse, than when they were *Catholiques*. In fine, compare the lives of *Roman Catholiques* and *Protestants* both *Clergie* and *Laity*, and of the same Nation, (for that some Nations perhaps are addicted to vice in generall more than others, and every Nation to some one or few particular vices more than another,) the best to the best, and the major part to the

the major part, we ſhall find (ſo have I done) and I have heard even *Proteſtants* themſelves confeſſe, that they are exceedingly overballanced by the *Catholiques*.

CHAP. XIX.

Of the tenth and laſt (here mentioned) Mark of the Church, (viz.) That the true Church hath never been ſeparated from any ſociety of Chriſtians more antient then her ſelfe.

§.1. THe laſt *Mark* of the *Church* which I will mention is, *her never going forth out of any viſible ſociety of Chriſtians, elder than her ſelf*; of which going out, as a note of error and falſhood, the *Apoſtles* ſay, *They went forth from us*, 1 *Joh.*2.19. *Certain that went forth from us*, *Acts* 15.14. *Out of your ſelves ſhall ariſe men ſpeaking perverſe things*, *Acts* 20.30. *Theſe are they that ſeparate themſelves*, *Jude verſ.*19. Certain it is, that the true *Church* is moſt antient, as truth it ſelf is elder than falſhood, if therefore there have riſen in the *Church* men of indifferent judgements or affections from the true *Church*, they have preſently made a ſeparation, gone out of the *Church*, wherein they were,

and

and erected a new *Church* to themselves; As S. *Augustine* saith, (*Tract. 3. in Ep. Joan. de Sym. ad cateth. l. 1. c. 5.*) 'All Heretiques 'went out from us, that is, they go out 'of the Church; and againe, The Church 'Catholique fighting against all Heresies 'may be opposed, but she cannot be o-'verthrowne: all heresies are come out 'from her, as unprofitable branches out 'from the Vine, but she remaines in her 'vine, in her root, in her charity. A vain thing therefore it is for *Protestants* to charge the *Church of Rome* with departing from the Word of God, and the Doctrine of the *Apostles*, unlesse they can prove that she departed from some former *Church* that held other doctrine than she doth. But certain it is, that this cannot be proved, seeing she was planted by the *Apostles* S. *Peter* and S. *Paul*, and never separated her self from any precedent *Church*.

It is true indeed that there were *Churches* elder than she in time, as she is a particular *Church*, as the *Church of Ierusalem*, where the *Gospell* was first preached, and of *Antioch*, where S. *Peter* was first *Bishop*, with other *Churches* in *Asia*, but these all agreed in the unity of Faith, and

and were all ſubject to the *Church of Rome*, after it was planted, in union under the head thereof S. *Peter* and his ſucceſſors, as I ſhall ſhew by and by. And the *Church of Rome* did never ſeperate from any of theſe, but many of theſe from her, in the Hereſie of *Arius* and others, as *Proteſtants* will not deny. If then ſhe did never ſeparate from any elder *Church*, ſo that men might ſay here is a *Church*, and there is the *Church of Rome*, once the ſame with her, and now ſeparated from her, ſhe muſt ſtill be the firſt and true *Church*, or there is none upon earth.

But certain it is on the contrary ſide, that all the former *Churches*, which *Proteſtants* themſelves will call *Heretiques*, as *Arrians*, *Macedonians*, *Neſtorians*, *Eutychians*, *Donatiſts*, with many others, did ſeparate from the Church of *Rome*, and ſhe can tell when, and why; and no leſſe certain is it, that all that are now called *Proteſtants*, and all the pedigree of their fore-fathers, *Waldo*, *Wickliffe*, *Huſſe*, *Luther*, *Calvin*, and all the Kingdomes wherein their followers are, were once, and firſt of the *Roman Catholique Church*, and have forſaken her Communion and departed from her, and have not joyned

to

to any other *Church* more antient, and subsistent apart from her, by which shee was condemned of novelty and separation, nor are they able to shew any such *Church*; therefore the *Roman* must needs be the true *Church*: Or else (which is a most absurd and impossible imagination) the true *Church* hath been utterly extinguished, and revived againe; and that not by the service of such men, as proved their calling by miracles or sanctity of life (as *Roman Catholiques* have done, to all the nations they have converted) but were men notable only for their wickednesse.

And these amongst many others which might be added, and of which much more might be said, are those infallible *Markes* that prove the *Church of Rome*, and those that communicate with her to bee *the one, true, holy, Catholique, and Apostolique Church.* That *Church* of whose infallible and never-erring Judgement, the *Scripture* assures us, calling it, *The ground and pillar of truth; which hath the Spirit of God to lead it into all truth; which is built upon a rock, against which the gates of hell shal not prevaile; wherein Christ placed Apostles, Prophets, Doctors and Pastors, to the con-*

ſummation and ful perfection of the whole body, that in the mean time *we be not carryed away with every blaſt of doctrine*, 1 *Tim.* 3. 15. *John* 16. 13. *Mat.* 16. 18. *Epheſ.* 4. 11. 12. That Church which *whatſoever it ſays, God commands us to doe, and he that will not, is an heathen and a Publican; which whatſoever ſhee ſhall bind on earth, is bound in heaven, and whatſoever ſhee ſhall looſe one earth, is looſed in heaven; which is the ſpouſe of Chriſt, his body, his lot, Kingdome and inheritance given him in this world, Math.* 23. 3. *and* 18. 17. 18. Of which S. *Cyprian* (*Epiſt.* 55.) ſaith, *To S. Peters chaire and the principall Church infidelity or falſe faith cannot have acceſſe.* And S. Hierome, (*Apol. adverſ. Ruff. l.* 3. *c.* 4.) 'That the Roman faith commanded by 'the Apoſtles cannot be changed. And 'S. Gregory Nazianzen, (*Carm. de vita ſua*) 'Old Rome from antient times hath 'the right faith, and alwaies keepeth it, as 'it becomes the city which over-rules the 'world. Which being ſo, what remaines to every man, but laying aſide endleſſe diſpute about particulars, to caſt himſelf into the armes of this *Holy mother Church*, and wholly rely upon her infallible judgement, wherein *Chriſt Jeſus* her husband hath

hath promiſed, and hath reaſon to preſerve her. And to ſubmit themſelves to the viſible head thereof the *Pope of Rome*, of whoſe authority, as I did my ſelf particularly enquire, and was moved thereby, ſo I will briefly propound it to others.

CHAP. XX.

That the Pope *is the head of the Church.*

§. 1. THe *Proteſtants* doe uſually blaſpheme the *Pope* and *Sea of Rome* with the title of *Antichriſt*, of the *Whore of Babylon*, of the *Mother of Abominations*, of the *Beaſt with ſeven heads and ten hornes*, and many other like courteous compellations; and it is the maine deſigne of ſome of the *Clergie* to perſwade the people into a belief that he is *Antichriſt*; which conceipt when it hath once ſtrongly ſeized them, as it doth, yet by very weake and ſilly arguments, they care not to enquire any further, but conclude from thence (and that juſtly, if it were true, that neither he nor his adherents, are either Head or members of the *Church*. But the contrary I found moſt evident by the teſtimony of all antiquity. Firſt that our *Saviour* appointed S. *Peter* his *Vicar* &

Head of his *Church* here on earth; and after him, his ſucceſſors in the *Sea of Rome*; nor do we read either in *Scriptures*, *Councells*, *Fathers* or *hiſtories*, that any other of the *Apoſtles* but *Peter*, was thought, or pretended by any, to be the chiefeſt over the reſt, and over the whole *Church*; and that it is neceſſary that ſome one be Head, both reaſon and authority doe convince.

Nor is it a denyall of *Chriſt* to be the Head, while we ſay, that S. *Peter* was, and the *Pope is* ſo. For *Chriſt* we confeſſe is the Head originally and immediately, the *Pope* derivatively from and by him; *Chriſt* is the principall, the *Pope* but his deputy, and repreſenter; and theſe two headſhips doe not contradict (as ſome *Proteſtants* imagine) but are ſubordinate the one to the other. And with as much reaſon they may deny a *King* to be head of his *Kingdome*, becauſe the *Scripture* ſaith, *Pſal.* 46. 8. *God is King over all the earth*, as deny the *Pope* to be head of the *Church*, becauſe *Chriſt* is ſo. S. *Baſil* (*Concione de pœnit.*) ſhewes us the difference of their headſhips: 'Though Peter be a rock (ſaith he) 'he is not a rock, as Chriſt is; for Chriſt is the true immovable rock of himſelfe, Peter is immoveable by Chriſt the rock,

'rock, for *Jesus* doth communicate and 'impart his dignities not voiding himselfe 'of them; but holding them to himselfe, 'bestowes them also on others: He is the 'light, and yet you are the lights; He is the 'Priest, and yet he makes Priests; He is the 'Rock, and he made a rock. Therefore our *Saviour* saith to Peter, (*Math.* 16.18.19.) *Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevaile against it.* And, *I will give unto thee the Keys of the Kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Nor is it contrary to this (as *Protestants* imagine) to say (as the *Fathers* sometimes doe) that the *Church* was built upon the confession of *Peter*, these two expositions not excluding, but including one another. For they intend that the *Church* was built causally on the confession of *Peter*, and formally on the ministry of the Person of *Peter*; that is to say the confession of *Peter* was the cause wherefore *Christ* chose him, to constitute him the foundation of the ministry of the *Church*: and that the person of S. *Peter* was that, on which our Lord did properly build

his *Church*; as S. *Hilary* (*in Mat. c.16.*) ſaith, *The confeſſion of S. Peter hath received a worthy reward.* So that to ſay, the *Church* is built upon the confeſſion of *Peter*, is not to deny that it is built on the perſon of *Peter*, but it is to expreſſe the cauſe wherefore it is built upon him; as when S. *Hierome* (*ad Pammach. adverſ. error. Joan. Hieroſol. Ep. 91.*) ſaid, that *Peter walked not on the waters, but faith*; it is not to deny that S. *Peter* walked truly on the water; but it is to expreſſe that the cauſe that made him walk there, was not the naturall activity of his body, but the faith that he had given to the words of *Chriſt*. So that theſe two propoſitions are both true, *Peters faith walked on the water*; and *Peters perſon walked on the water*; ſo likewiſe theſe, *the Church is built on the faith of Peter*, and *the Church is built on the perſon of Peter*: the confeſſion of *Peters* faith being the cauſe why *Chriſt* built his *Church* upon *Peters* perſon.

Againe our *Saviour* ſaid to Peter, *Simon ſonne of Jonas loveſt thou me more than theſe? He ſaith unto him, yea Lord thou knoweſt that I love thee. He ſaid unto him feed my lambs, John* 21. 15. And thus the ſecond and the third time. Which ſpeech

was directed to *Peter* alone, as appeares by theſe words [*more than theſe*] whereby he is ſeparated from the reſt; and by theſe words is given to him the Eccleſiaſticall power to feed, and alſo to governe, as the word in the originall doth ſignifie; and that not ſome alone, but all the whole flock of *Chriſt*. Of which the *Fathers* give abundant teſtimony: S. Aug. ſaith (*Serm. 5. in feſt. Pet. & Pauli.*) ſpeaking of S. *Peter*, that he 'only amongſt the Apoſtles 'deſerved to hear, verily I ſay unto thee 'thou art *Peter*, and upon this rock I will 'build my Church, worthy truly, who to 'the people, who were to be builded in 'the houſe of God, might be a ſtone for 'their foundation, a pillar for their ſtay, a 'key to open the gates of the Kingdome 'of heaven. And againe, (*Quæſtion. vet. & nov. Teſt. q.* 75.) 'Our Saviour when 'he commands to pay for himſelf and 'Peter, ſeemes to have payed for all; be-'cauſe as in our Saviour were all the cauſes 'of ſuperiority; ſo after him all are con-'tained in Peter; for he ordained him the 'head of them, that he might be the head 'of our Lords flock. S. Gregory alſo (*lib. 4. Ep.* 32.) ſaith, 'It is cleer to all that 'know the Goſpell, that by our Lords

'mouth, the care of the whole Church is 'committed to Holy Peter, the Prince of 'all the Apoſtles, for to him it is ſaid, *Peter loveſt thou me? feed my ſheep*; and further he applies the places of *Scripture* ſpoken to S. *Peter* above mentioned, to this end. And S. *Chryſoſtome* (*Hom.* 87. *in Joan.* 21.) ſaith, 'that Peter was the 'mouth of the Apoſtles, and the Prince 'and top of the company, and therefore 'Paul went to ſee him above others. As for S. *Pauls* reproving of S. *Peter*, it was for an error of converſation not of doctrine, as *Tertullian* ſaith, nor doth it any way diminiſh his *Primacy*, but only ſhews, that an inferiour may reprove his ſuperiour, if the matter require it, and the manner be not unſeemly; which no man will deny: Therefore this inſtance is nothing to the purpoſe, being thus alſo anſwered by S. *Auguſtine. lib.* 2. *de. Bapt. c.* 1.

§. 2. And as Chriſt ordained S. *Peter* to be the ſupreme *Paſtor* and Head of the *Church*, ſo it was his will, that that office ſhould continue in S. *Peters* ſucceſſors in the *Sea of Rome*. That there ſhould be one chiefe *Paſtor* alwaies in the *Church* for the government thereof, and deciding of controverſies, Gods practiſe in the *Church* of

of the *Jewes* (*Numb.* 20. 28. *Exod.* 18. 15. *&c. Deut.* 17. 8. *&c.*) gives us reason to believe; who appointed the *High Priests* therein to succeed one another, to this end. That the office of a *Pastor* is alwaies needfull, our Saviour implies in calling his people, his sheep; and sheep without a shepherd are like to be but il provided for: and as they are alwaies sheep, so they ought alwaies to have a shepherd; which office in ordinary being given to S. *Peter* first, ought to continue out of the necessity of the cause thereof, so long as the sheep continue, which will be to the end of the world: Which S. *Peter* not being now able to doe in person; reason requires that it should be done by his *Successors*. The *Apostle* 1 *Cor.* 12. 21. compares the *Church* to a body, and saith, *The head cannot say to the feet, I have no need of you*; which cannot be understood of *Christ* our head, for he may truly say to us all, that he hath no need of us; it must therefore be meant of some Head here on earth, which must continue as long as the *Church* continues a body, and that is to the worlds end.

And that the successors of S. *Peter* are this Head, S. *Chrysostome* doubts not to

affirm who demanding why *Chriſt* ſhed his blood, anſwers, 'It was to gaine 'that flock, the care whereof he 'committed to *Peter* & to *Peters* ſucceſſors. And S. *Leo, Peter continues and lives in his Succeſſors.* And that his ſucceſſors are the *Biſhops of Rome* is out of doubt; none but they ever aſſuming it to themſelves, or having it granted by others. For the *Biſhop of Antioch* ſucceeded not S. *Peter* in the government of the whole *Church*, but of that *dioceſſe*: for ſucceſſion to any in his whole right, is not but to him that leaves his place either by naturall death, depoſition or voluntary reſignation; now S. *Peter* living and ruling left the *Church* of *Antioch*, and placed his *Sea* at *Rome*, where he alſo died; ſo that he that ſucceeds him in that *Sea*, muſt ſucceed him both as he was Biſhop thereof, and likewiſe as he was Head of the whole *Church*: as for the *Biſhop* of *Antioch* he did never either poſſeſſe, or pretend to higher than the third place amongſt the *Patriarchs*. (*Conc. Nic. Can. 6.*)

De Saterdot. l. 2. initio Leo Serm. 2. de Anniverſ. aſſump. ſua ad Pontific.

Gelaſius (*In decret. cum 70. Epiſcopis.*) affirmes that the 'Roman Church is preferred before other Churches, not by any conſtitutions

'constitutions of Councells, but she ob-
'tained Primacy by the Evangelicall voice
'of our Lord; saying, thou art Peter and
'upon this rock I will build my Church.
And S. *Hierome in his* 59. *Epistle* writing
to *Pope Damasus* saith, 'I being a sheep do
'require from the Priest the Holy of Salva-
'tion, and from the Pastor safeguard &c.
'I speak with the successor of the Fisher,
'&c. I following none but Christ first, am
'joyned in Communion to your holynesse,
'that is to the chaire of Peter; upon that
'rock I know the Church to be builded;
'whosoever out of this house eates the
'lamb, is prophane, whosoever shall not
'be in the Ark of *Noe* shall perish in the
'deluge. And S. *Aug.* writing to *Pope In-
nocentius* (*Epist.* 92.) saith, 'wee think
'that by the Authority of your Holynesse
'derived from the authority of Holy
'Scriptures, they will more easily yeeld,
'who believe such perverse and pernicious
'things. Wherein he derives the *Popes* au-
thority from the *Scriptures*. And S *Ber-
nard* writing to *Pope Eugenius* saith thus,
'Thou alone art not only
'the Pastor of sheep, but
'also of Pastors. Thou de-
'mandest how I prove this?

De consider. l.3 cap. 8. & Epist. 190. ad Innoc. PP.

Out

'Out of the word of our Lord. For to 'whom, I do not ſay Biſhops, but alſo of 'the Apoſtles, were all the ſheep ſo abſo- 'lutely and indeterminately committed? 'Peter if thou loveſt me feed my ſheep: 'which? the people of this or that city, 'country, or Kingdome? Hee ſaith, my 'ſheep. To whom, is it not plain, that hee 'did not aſſigne ſome, but all? Nothing is 'excepted where nothing is diſtinguiſhed, '&c. To conclude, *James* (who ſeemed a 'pillar for the Church) was content with 'Jeruſalem onely, yeelding the univerſality to Peter. And with the *Fathers* apart, doe concur the *Fathers* united in *Councell*, by whom in many *Councells* this truth hath been declared, as in the *Coun-*

a *Seſſ.* 14. c. 7.
b *Seſſ. ult.*
c *R. ſponſ. Synod* 8. *authoritat. Conc. general.*
d *Part.* 2. *Act.* 3.
e *Sub. Innoc.* 3. c. 5.
f *Act.* 2.
g *Conc. Chal. Act.* 1. & *Act.* 3. *tom.* 2. *p.* 252 *edit. Venet.*

cell of a *Trent*, the *Councell* of *Florence*, b the *Councell* of c *Baſil*, the *Councell* of d *Epheſus*, the *Councell* of e *Lateran*, the ſecond *Councell* of f *Nice*, the *Councell* of g *Chalcedon*, as is eaſy to ſhew at large if need required.

§. 3. As for the attempt of the *Biſhop* of *Conſtantinople* againſt the *Pope*, it was not for the *Primacy* and headſhip of

the *Church Catholique*, but only of the *Churches* of the *East*; And the title of *universall Bishop* which he claimed, was not with intent of superiority over the *Pope*, but over the other *Patriarchs*, who were all of the *Easterne Empire*, and in association with the *Pope* for those parts, yet with subjection to the *Pope*, acknowledging him the root and stock of the *universality*; even as *Menas Patriarch* of *Constantinople* in the time of this contention acknowledges, saying, 'we will 'in all things follow and o-'bey the sea Apostolique. *Concil. Constant. sub. Men. Act. 4.* And as the *Emperour* and *Patriarch* both acknowledge; as S. *Gregory* (*lib. 7. indict. 2. ep. 93.*) reports in these words; 'Who is it that doubts but that 'the Church of Constantinople is subject 'to the Sea Apostolique, which the most 'religious Lord the Emperour, and our 'brother Bishop of the same city conti-'nually protest. And if it were true (as *Protestants* imagine) that the *Bishop* of *Constantinople* contended with the *Pope* for the absolute *Primacy* over the Christian world, this doth no more prove his right, than *Perkin Warbecks* pretention in the daies

daies of *King Henry the ſeventh*, did prove his right to the crown of *England*. And certain it is that neither the one, nor the other did obtain that which he aſpired to, but were rejected by the voice of mankind, which is an argument that their claim was unjuſt.

§. 4. Another great objection of *Proteſtants* againſt the *Popes Primacy*, is fetched from S. *Gregory*, who was *Pope* himſelfe; and is this, 'That he that intitled himſelfe uni-'verſall Biſhop, exalted himſelfe like Lu-'cifer above his brethren, and was a fore-'runner of Antichriſt. To the underſtanding of which words, I found that the word *univerſall* hath two meanings,; the one proper, literall and grammaticall, whereby it ſignifies *Only Biſhops excluding all others*; the other transferred and Metaphoricall, whereby it ſignifies the ſupreme over all *Biſhops*: and S. *Gregory* cenſured this title in the firſt ſenſe; becauſe that from hence it would have enſued, that there had been but one *Biſhop* only, and that all the reſt had been but his Deputies and not true *Biſhops*, and true Officers of *Chriſt*; as he ſaith, (*l.* 7. *ind.* 2. *Ep.* 96.) *If there be one that is univerſall Biſhop, all the reſt are no more Biſhops.* Now S. *Gregory* maintained

tained that all *Bishops* were true *Bishops*, Ministers and officers of *Christ*, although concerning jurisdiction, they were subordinate the one to the other. He therefore that usurps that title wholely to himselfe, exalts himselfe (with relation to the Episcopall order) above his brethren, denying him the essence and propriety of *Bishops*, and officers of *Christ*, and makes them only *Commissioners* to him, as if they had the originall of that office from him, and not from God.

And in this sense S. *Gregory* withstood the title of *universall Bishop*, and not to deny (in case of jurisdiction) the superiority of one *Bishop* over another, and the *Bishop* of *Rome* over all: For that he maintaines (*Lib.* 7. *ind.* 2. *Ep.* 62.) saying, 'If there be any crime found in Bishops, I 'know no Bishop but is subject to the Sea 'Apostolique. He also addes for explication of the matter in hand, (*Lib.* 4. *ind.* 13. *Ep.* 32.) that 'The care of the Church 'hath been committed to the holy Apostle, 'and Prince of all the Apostles, S. *Peter*; 'the care and Principality hath been com-'mitted to him, and yet he is not called u-'niversall Apostle. In which words hee a-'scribes the *Primacy* and headship of the

Church

Church to S. *Peter*, & yet denies the univerſality: it muſt therfore needs be, that the word *univerſal* in S. *Gregories* ſenſe, in this caſe, is not the deniall of the *Primacy* of Juriſdiction over the whole *Church*, but of his being the only *Apoſtle*, as if there were none but he, & ſuch as ſhould derive their authority originally from him, & not from God. And with application to the *Pope*, it is the denyall of his being the *only Biſhop*, as if there were no Biſhop in the world but he, or ſuch as he ſhould conſtitute his deputies, as from himſelf, and not by command from God, and as the Officers of God.

Moreover the Hiſtories of all ages bear record, that the *Biſhop* of *Rome* hath exerciſed authority over all other *Biſhops* in the world, even in all Forraign Nations, (both before S. *Gregory* and after, and even in his perſon, and therefore he cannot mean the univerſall Government, when he reproves the title of *univerſall Biſhop*; as by creating them himſelf; by confirming them, created by others; by depoſing them, by reſtoring them, being depoſed by others; by appointing them his Vicars, by finall deciding their controverſies; by accepting their Appeales; by making Lawes over all the

Church;

Church; by dispensing with them; by inflicting his censures; by being *President* in *Generall Councells*; by calling of *Councells*, so far as concerned the Ecclesiasticall authority, which is the chiefest; though the *Emperours* concurred therein in regard of temporall authority, and of that only, to make them obligatory to the secular tribunall, and executory by the Ministry of the Officers of the *Emperour*; as witnesseth the *sixt Generall Councell*, (*Act* 18.) speaking of the first *Generall Councell* of *Nice*, which saith, 'The most sacred *Constantine* and the Praise-worthy *Sylvester* called the famous Councell of *Nice*: which may also be proved of all the rest. And by the saying of *Athanasius* (*ad solit.*) 'That an Emperour presiding in Ecclesiasticall judgements is the Abomination of 'Desolation, fore-told by *Daniel*. And of *Osius* the Bishop of *Cordua*, in an *Epistle* of his to *Constantius* the Emperour; 'Go 'not about to meddle in Ecclesiasticall affairs; and command not us in such matters, but rather learne of us; God hath 'committed the Empire to thee, and the 'government of the Church to us. And by the Protestation of the *Emperour Constantine*, *Pogonat* sent to Rome for the holding

holding of the ſixth Generall Councell, 'I will not ſit as Emperour amongſt them, 'I will not ſpeak imperi- 'ouſly, but as one of them, 'and what the *Prelates* 'ſhal ordain, I will execute.

In Epiſt. Greg. 2. ad Leon. Imp. Ep. 1.

All which do undoubtedly prove the *Pope of Rome* both by divine and humane Law, and by the right of preſcription in all ages, to be the ſupreme *Paſtor* and Head of the *Church*. And all the objections urged by *Calvin*, & all other invaders of this *Sea*, are but like water furiouſly beating againſt a Rock, broken into drops, and forced creepingly to recoile, and to foame and cry through ſhame and indignation at their vaine and impoſſible attempts: impoſſible indeed, unleſſe they have more force then the gates of hell, for they ſhall never prevaile againſt this *Rock*.

CHAP.

CHAP. XXI.

That Englisſh Proteſtants *do much miſtake* Catholique Doctrine, *being abuſed by the malice or ignorance of many of their* Miniſters; *And that upon their owne grounds they are obliged to inform themſelves more exactly of the truth.*

§.1. AFter all theſe fore-going conſiderations, for my more explicite ſatisfaction, I deſcended to the examination of all the particular Doctrines in controverſie betwixt the *Church of Rome* and the *Proteſtants*; whom I found in all things to be exceedingly over-weighed both by *Scripture*, *Councells*, *Fathers*, and reaſon. Of which I will ſay no more than I have done, but onely to ſhew in ſome few particulars, how our poore *Engliſh people* are abuſed by their ordinary *Preachers*, and made to believe monſtrous things of the Doctrine and practice of the *Church of Rome*, who for the moſt part ſtating the queſtion falſe, and laying to the *Catholiques* charge the things that they do not teach, raiſe an error out of their own fancy, and then fight againſt it moſt courageouſly, under the title of *Popery*. And eve-

every young *Miniſter* is ſo valiant herein, that he thinks he baffles the moſt learned *Cardinall Bellarmine*, as *Goliah* thought he could have done *David*; and in this caſe for the moſt part the moſt ignorant and imprudent are the forwardeſt. And this I add to rectifie the opinions of the leſſe learned, and to reconcile them ſo far to the *Catholique doctrines*, as to believe they are not ſo monſtrous as they are vulgarly imagined.

Firſt then they tell the people that the *Papiſts* (as they call them) are *Idolaters*, in that they worſhip Images, ſtockes, and ſtones, little painted babies and puppets, with many ſuch like titles, wherewith they make themſelves merry; and then alledge all the places of the *Scripture*, or *Fathers*, wherein the Idolatry of the Heathen is reproved. Now it is moſt certain that this is an unjuſt charge againſt *Catholiques*; firſt becauſe the worſhip of *Images* and *Idolls* is not all one, ſeeing the words are of different ſignification, as is manifeſt by thoſe places where it is ſaid, *Let us make man after our Image*, (*Gen.* 1. 26.) *And a man ought not to cover his head, becauſe he is the image and glory of God.* (1 *Cor.* 11. 7.) with many the like; wherein if they ſay that

that *Image* & *Idoll* were all one, they muſt ſay alſo that when God made *Adam*, hee made to himſelfe an *Idoll*. Secondly *Catholiques* doe not worſhip *Images*, as God, which the *Heathen* and *Jewes*, when they had committed Idolatry, did, as appears by *Elias* who ſaith unto them, 3. *Kings* 18. 21. *If the Lord be God, follow him, if Baal be God, follow him*; cleerly intimating thereby, that they that followed *Baal*, followed and worſhipped him as God. Thirdly it is only the worſhip of *Images* for God, which is by God forbidden, as appears, *Exod.* 20. 23. where it is ſaid, *you ſhall not make to your ſelves Gods of ſilver and Gods of gold*, and *Lev.* 26. 1. *you ſhall make no Idolls and graven Images, &c. to bow downe therto, for I am the Lord, and my glory I will not give to another, neither my praiſe to graven images, Eſay* 24. 8.

By which places (as by all other) is forbidden that kind of bowing, honour, and worſhip which is due to God only, becauſe it is ſaid, *I am the Lord*, therfore Images are not; and *my praiſe and my glory I will not give to another*, that is, that praiſe and glory which is due to me only; for otherwiſe (ſeeing man is another thing from God) it would be unlawfull to give any

any kind of praiſe, or bow down to men, which no body I think will affirme. This and this only, is properly *Idolatry*; namely, to worſhip a creature, believing it to be God, and giving to it the divine incommunicable attributes, and in that imagination to exerciſe devotion to it; which is far from the belief or practiſe of *Catholiques*. But that holy creatures, as *Saints* and *Angells* are to be worſhipped, with ſuch worſhip as we give to perſons of ſeverall qualities here on earth, as bowing and kneeling; or ſuch as we give to all whoſe help we deſire, as praying; and theſe (in the abſence of the parties) by and through their Images; and that the Images themſelves are to be reverently handled for their ſakes, whom they repreſent, no rationall man can deny.

§. 2. And whereas many *Proteſtants* ſtumble at the word *worſhip*, and think that it imports a thing that is to be done to God only, they are therein miſtaken; *worſhip* ſignifying any kind of reverence and reſpect either of body or mind; and is communicable to all creatures according to their dignity: therefore in the *Engliſh Phraſe* we call all eminent Gentlemen, *worſhipfull*, that is, men that deſerve reverence

reverence or worſhip; and all men do worſhip others, when they put off their hats, or bow their bodies to them. And whereas they ſay, it is but civill worſhip which they give to men, it is impertinent; for civill and religious worſhip do not differ in the outward act or expreſſion, but in the object that is worſhipped; that being civill worſhip which is given to a civil perſon or thing, which is religious worſhip, being directed to a holy perſon or thing. Now *Saints*, being holy perſons, their *Images* or other things that belong to them may be ſaid to be holy; firſt becauſe they have relation to them; as the Scripture ſaith, *put off thy ſhooes from thy feet; for the place where thou ſtandeſt is holy ground*, *Exod.* 3. 5. which was in regard of the preſence of the *Angells* by whom the Law was delivered, *Gal.* 3. 19. Secondly becauſe *Images* are dedicated to honour God withall, by and through them whom they repreſent, of which the Scripture ſaith, *whatſoever ſhall once be conſecrated, ſhall be moſt holy to the Lord*, *Levit.* 27. 28. for which cauſe all the *Veſtments* and *Utenſils* of the *Temples* were called holy; therefore the reverence and reſpect done to *Images* is and ought to be holy or religious

ligious worſhip; for whatſoever is holy, is religiouſly honourable or worſhipfull, and that ſo far, and in that ſenſe that it is holy; and ſo are Images of religious perſons.

The *Councell* of *Trent* (*Seſſ.*25.*decret.de Sanct.Imag.*) hath expreſſed the doctrine of the *Catholique Church* herein, in theſe words, 'The Image of *Chriſt*, of the Virgin Mother of God, and of other Saints, 'are to be had and retained, eſpecially in 'Churches; and due honour and worſhip 'is to be imparted to them; not for that 'any Divinity is to be believed to be in 'them, or vertue for which they are wor-'ſhipped; or that any thing is to be beg-'ged of them, or that hope is to be put in 'them, as in times paſt the Pagans did, who 'put their truſt in Idolls; but becauſe the 'honour which is exhibited to them, is re-'ferred to the firſt pattern, which they re-'ſemble. So that by the Images which 'we kiſſe, and before whom we uncover 'our heads and kneel, we adore Chriſt and 'his Saints, whoſe likeneſſe they bear. Whatſoever is more than this, are but School-points, which no man is bound to believe further than his particular reaſon guides him.

Ex-

But howſoever the belief is (ſay the *Proteſtants*) yet the practiſe is otherwiſe, and ſome ignorant people doe pray to *Images* believing them to be very God, and ſo ſeek ſuccour from them, as from God; and it is better (ſay they) that the worſhip of Images ſhould be aboliſhed, than that it ſhould be the occaſion of Idolatry. Their affirmation as it is not to be believed, conſidering the plentifull meanes of inſtruction in all places, and the eaſineſſe of the thing to be apprehended, ſo their inference is falſe; for (paſſing by their preferring their own judgement herein, before all the world of *Catholiques*, which objection lies againſt them in all that they ſay, and is a great one) I anſwer, the good uſe of a thing is not to be taken away becauſe of the abuſe, eſpecially when the good uſe is very abundant, and the abuſe very rare, and eaſily amended by inſtruction; otherwiſe all good things muſt be aboliſhed, becauſe by ſome or other they are abuſed. Theſe men that argue thus, will not ſay that wine is to be deſtroyed, becauſe ſome men are drunk therewith; or the uſe of ſwords forbidden, becauſe ſome men commit murder with them; eſpecially, that the reading of the *Bible* ſhould is

be prohibited, becauſe ſome men pervert it (as the *Apoſtle* ſaith) to their own damnation. The uſe of *Images* then (notwithſtanding this objection) is lawfull, and unfit to be aboliſhed.

Nor truly can any man, whoſe naturall underſtanding is not corrupted by his corrupting of *Scripture*, boggle at it. It is a Principle in nature, gathered out of *Ariſtotle*, IDEM EST MOTUS IN IMAGINEM ET EXEMPLAR, that the image may and ought to ſtand for the perſon whoſe image it is, and is by imagination to be taken as if it were the perſon, and what we doe to the Image, is done by imagination to the perſon. And this is expreſſed by the *Prophet David* ſaying, *Adore his footſtoole*, (which the *Proteſtants of England* falſly tranſlate *at his footſtool*) *becauſe he is holy*, *Pſal.* 98.5. God appointed that the Tabernacle ſhould be taken by imagination for his houſe, the Mercy-ſeat for his Throne, and the Ark for his footſtool, and ſo he imagined there preſent, as ſitting with his feet on the Ark; and this ordination being ſuppoſed, the *Prophet* ſaith, *Adore his footſtool*; yet taking of the Ark, as a place where God is preſent, but a poſitive ordinance (whereas Images

ges by the law of nature ſtand for thoſe whoſe images they are) yet this poſitive ordinance ſuppoſed, the law of nature alſo binds men to worſhip and adore it, with reference to God, imagined to ſit thereon.

This ever hath been and is the opinion and practiſe of all the world, except it be of thoſe who under the ſhew of grace have extinguiſhed the light of nature, and yet even theſe in their humane practiſes doe the ſame things; as if *Chriſt* and his *Saints* were the only men that after death or in abſence were incapable of honour. It is well known that the *Kings* and *Queenes* of *England* are honoured by uncovering of the head in all places, where they are but ſuppoſed to be preſent; and when they are dead, untill their funeralls are ſolemnized, there is the ſame reſpect exhibited to their Images as to themſelves. And what *Puritane lover* is there that will not in the ardour of his affection, kiſſe, lay in his boſome, and talk to, not only the picture (which doth more immediately and directly repreſent a perſon, than any thing elſe) but even the handkercher, glove, or letter, which are but reliques of her whom he deſires in marriage? And is

it leſſe Idolatry to doe theſe things to mortall men than to immortall *Saints*, though there be as much difference obſerved in the degree of honour, as there is between the dignity of the perſons? Surely if they conſider it duely, they will find that they muſt either leave their religion in this point, or their manners and civility in all points, ſeeing either both or neither are *Idolatry*.

§. 3. Secondly they teach the people, and the people ordinarily believe, that *Catholiques* think to be ſaved by their good workes, and that without being beholding to *Chriſt*; For they make an oppoſition between theſe two aſſertions; wee are ſaved by *Chriſts* merits; And we are ſaved by our own merits: Hence they believe that *Catholiques* are the proudeſt and moſt ungratefull to God of all people in the world. But this doctrine is miſliked amongſt them, becauſe it is miſunderſtood.

For *Catholiques* hold that no work is meritorious with God of its owne nature; but to make the ſame meritorious many graces are required. Firſt the grace of adoption in *Baptiſme*, whereby ſoules are ſupernaturally beautified by participation of the divine nature, whence a triple dignity

nity redounds to works: One from *God the Father*, who in reſpect of adoption, regards good works, as the works of his children: Another from *God the holy Ghoſt* dwelling in us, by whom good works are honoured, as by the principall author of them; ſo that he rather then wee, doth the works: Thirdly they receive dignity from *God the Sonne*, whoſe members we are made by grace, which grace he by his merits purchaſed for us, ſo that the works we doe, are reputed not ſo much ours, or his; as the work of a particular member is attributed principally to the head. Secondly there is required grace prevenient whereby God ſtirres up mens hearts to pious workes; and grace adjuvant to aſſiſt us in the performancee of the works, making our free-will produce works that are ſupernaturall; and above the reach of meer man. Thirdly there is required the grace of mercifull indulgence, in not uſing us in the rigour of his juſtice; for God might require the good works we doe, as his own by many titles: as by the title of juſtice, being the works of his ſervants and bondmen; by the title of religion, as being the works of his creatures; by the title of gratitude, as being the works of perſons in-

finitely obliged to him; by which title if God did exact upon works with uttermoſt rigour, no goodneſſe would be left in them to be offered for meriting of heaven; But his infinite benignity remitting this rigour, moved thereunto through the merits of *Chriſt*, is content that wee make uſe of our good works for the purchaſing of glory, and doth not exact them as wholely due by all his titles. The fourth is the favour of Gods liberall promiſe, by which he obligeth himſelfe to reward the good works of his children according to the meaſure of their goodneſſe, without which the moſt excellent works of *Saints* could not eſtabliſh an obligation on him. And finally there is required the grace of perſeverance, without which no man is crowned.

And ſo far are *Catholiques* from boaſting or truſting in their *merits*, that the *Councell* of *Trent* (*Seſſ. 6. Can. 16.*) ſaith, *God forbid that a Chriſtian ſhould either boaſt or truſt in himſelf, and not in our Lord, whoſe goodneſſe is ſo great towards all men, as that thoſe things which are his gifts, he will have to be our merits.* To be worthy of a thing, to deſerve or merit it, ſignifie all

all one; and that by our works we deſerve and are worthy of heaven, is the frequent phraſe of Scripture: *The workeman is worthy of his hire*, ſaith our *Saviour*; *Luke* 10. 7. And S. *Paul*, *That you may be counted worthy of the Kingdome of God; for which alſo ye ſuffer*, 2. *Theſ.* 1. 5. And again, *That you may walk worthy of God, in all things pleaſing, fruitifying in all Good works*, *Coloſ.* 1. 10. And our Saviour, *They ſhall walk with me in white, for they are worthy*, *Revel.* 3. 4. And againe, *Come ye bleſſed of my Father poſſeſſe the kingdome &c. for I was hungry and ye gave me meat &c. Math.* 25. 34. alledging theſe as the cauſe why God received them into everlaſting habitations; with plenty of other places to this purpoſe.

As for the moſt frequently objected place of *Luc.* 17. 10. *when you have done all thoſe things that are commanded you, ſay we are unprofitable ſervants, we have done that which was our duty to do*; According to S. *Ambroſe* (*lib.* 8. *in Luc.*) *Chriſt* commands hereby to acknowledge what we are of our ſelves, to wit, unprofitable, not what we are by his grace, for that is profitable; according to the Apoſtle, 2 *Tim.* 2. 21. *If any man therefore ſhall cleanſe him-*

ſelfe from theſe, he ſhall be a veſſell unto honour, ſanctified and profitable to our Lord, prepared to every good work; according to S. *Auguſtine*, (*Serm.* 3. *de verb. Dom.*) we may be ſaid to be unprofitable ſervants, becauſe in doing all that is commanded, we do but our duty, we are Gods ſervants and ſlaves, and owe him all, nor could we look for reward had he not voluntarily covenanted with us. And to this baſe and poor condition of ours, for the preſervation of our humility, *Chriſt* in theſe words ſends back our thoughts: which hinders not, but that (ſuppoſing Gods bountifull promiſe and covenant) we may through his grace truly merit and expect reward; himſelf ſaying, *Mat.* 20. 14. *Didſt thou not covenant with me for a penny? take that which is thine own, and go thy way.* S. Chryſoſtome obſerves, that *Chriſt* ſaith not, *you are unprofitable ſervants*, but bids them to ſay, they are; willing us thereby, after our good deeds, to think humbly, leſt they be corrupted with pride; for that otherwiſe they only that work evill are by God accounted unprofitable, but they that do good, profitable, as our Saviour ſaith, *Mat.* 25. 21. *well done good and faithfull ſervant, becauſe thou haſt*

hast been faithfull over a few things; I [illegible]
place thee over many things; enter [illegible]
the joy of thy Master. And the [illegible]
servant cast ye into utter darkne[illegible]
if all *Protestants* be unprofitable [illegible]
they must expect the sequele there [illegible]
darknesse, that is damnation.

§. 4. Thirdly many *Protestant Ministers* teach, and the people ordinarily believe, that *Catholiques* hold that there is nothing required to the remission of sins, but only to confesse them to a Priest, and the businesse is done. Whereas indeed they teach, that not only Confession to a *Priest*, but also Contrition and sorrow for their sinnes, (which is all that *Protestants* require,) as also Satisfaction for the temporall punishment due to sin, is requisite, and so make it a matter of far greater paine than the *Protestants* do, who reproach it for the easinesse thereof. Now all these parts of Penance are plainly expressed in *Scripture*; our *Saviour* saith to the Priests, *whose sinnes ye shall forgive, they are forgiven, and whose sinnes ye shall retain, they are retained, Joh.* 20. 23. and S. *James* bids us *confesse our sins one to another, Jam.* 5. 16. and if to another, to whom but to him that hath power to forgive?

The *Jewes* did object againſt our *Saviour*, as *Proteſtants* do now againſt *Prieſts*, ſaying, *who can forgive ſinnes, but God only?* *Mark* 2. 7. which error of theirs to confute, he miraculouſly cured the man ſick of the Palſie, *That ye may know the Son of man hath power on earth to forgive ſinnes*, as our Saviour ſaith to them; which had been no croſſing of their erroneous conceipt, as the word [*But*] doth intimate it was, unleſſe he had pardoned him, as man, with Commiſſion from God, and not as God immediate; for otherwiſe he ſhould have ſaid, why, I am God, and ſo I pardon him, but he did it as man, doubtleſſe with delegation from God; as another *Evangeliſt* expreſſeth it, ſaying, *that the multitude glorified God, which had given ſuch power to men*, *Mat.* 9. 8.

Nor need the ſimpleſt *Proteſtants* wonder that men ſhould forgive ſinnes, ſeeing *Catholiques* teach that they do it not by their own power, but by power given them from God; to whom it belongs originally and by his own power to forgive ſins, and to them but derivatively and miniſterially from him. So it is ſaid, *that God only doth wondrous things*, *Pſal.* 72. 18. and yet we read in *Scripture* of many men

that

that wrought *Miracles*, 3 *Kings* 8. 39. So it is said, that *God only knowes the hearts of men*, 4 *Kings* 5. 16. and yet we read of others that knew the secrets of the heart. Nor can this forgiveneſſe of ſinnes (the power whereof God hath given to men) be interpreted of power only to declare forgiveneſſe (as *Proteſtants* would have it) for this a child, or an Infidell may do aſwell as any other; they may tell them that if they repent God will forgive them; nor needed ſuch a power as this onely, be uſhered by *Chriſt*, by breathing on them and ſaying, *Receive the Holy Ghoſt*, *Joh.* 20. 22. nor by theſe words, *As my Father ſent me, ſo I ſend you*; for ſurely his Father ſent him to do more than barely to declare and tell them they were forgiven if they repented; and our *Saviour* ſhould have changed the form of his words, and not have ſaid, whoſe ſinnes ye remit they are remitted; but whoſe ſins ye remit, they were remitted before by God.

And that this power ſhould be given only to the *Apoſtles*, if it be taken for abſolute power of forgiveneſſe, (as ſome *Proteſtants* affirme) is unreaſonable. For ſeeing the reaſon and uſe of it, which

is to reconcile God and man together, after mans offending him by ſin, will remain to the worlds end, therefore to the worlds end is committed to them *the Miniſtry of reconciliation*, 2 *Cor.* 5.18. 19.20. For this power of forgiving ſinnes, was not given to the *Apoſtles* as a particular priviledge wherewith to dignifie their perſons above other *Prieſts*, but for the uſe and benefit of *Chriſts Church*, which will alwaies in this world ſtand in need thereof, & therefore doth he in their Succeſſors alwaies continue the power.

§. 5. As for *Satisfaction*, which *Proteſtants* are taught to believe is needleſſe; it is plaine in *Scripture*; as firſt, that after the ſin is pardoned, which is in regard of our reconciliation to God, and freedome from eternall puniſhment, yet there remaines a lyableneſſe to temporall puniſhment; as appears in *David*, whom after he had repented, and God pardoned his ſinnes, yet he puniſhed one ſin with the death of his child, another with three daies peſtilence, 2 *King.* 12.13.14. & 24.10,12,13. Nor can this puniſhment be only for admonition & not of juſtice, ſeeing the Text ſaith it was, *becauſe he had made the enemies of God to blaſpheme*. *Moſes* and *Aaron* died both

both in Gods favour, yet were punished with death before they entred into the land of *Canaan*, for their offence at *Meribah*; now where death is the punishment, it cannot be intended for their admonition and amendment in time to come, but as a scourge for their offences. And the *Psalmist* saith plainely, *Thou forgavest their sins and didst punish their inventions*; *Psal.* 98. 8. If he forgave them, why did he punish them? If he did punish them, how did he forgive them? He forgave the eternall punishment, and inflicted the temporall. Also the *Apostle* saith, *whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ*: 2. *Cor.* 2. 10. Which words cannot concerne the remission of the fault, seeing that was pardoned before by the parties great sorrow, mentioned in the 7. verse, but must be meant of the temporall punishment, which was imposed in the name of *Christ*. This truth *Calvin* doth not deny, nor *Beza* upon this place, who saith, that the abatement of this rigour was afterwards called Indulgence.

And wherefore (I wonder) do *Protestants* when they would divert some

present

preſent or near approaching danger, faſt, and pray, and preach, and give almes, (when yet by their contrition they think their ſinnes forgiven,) if they did not hope by theſe meanes to prevent or remove their temporall evills, which in their prayers they confeſſe to be inflicted for their ſinnes? Thus doth the force of reaſon drive them to the practiſe of that, which out of oppoſition to the *Church of Rome*, in their doctrine they contradict. And though *Chriſts* ſatisfaction was ſufficient for all the puniſhment due to our ſinnes, yet if he hath appointed that we ſhall alſo ſatisfie, as knowing it in his wiſedome a thing moſt meet, who ſhall gainſay it? His praiers alſo and his obedience was ſufficient to obtain heaven for us, ſhall we therefore neither pray nor obey? You will ſay we ſhall, becauſe we are commanded; ſo alſo are we commanded to ſatisfie, as the *Prophet Daniel* ſaith, *Redeem thy ſinnes with almes, and thine iniquities with mercy towards the poore*, Dan. 4. 24. which Text to avoid, the *Proteſtants* doe corrupt. Now to redeem ſinnes is the ſame in effect as to ſatisfie for them, for how is any thing redeemed, but by ſatisfying the price of its redemption? Why then ſhould

Proteſtants

Protestants (under the pretence of magnifying the operation of *Christs* satisfaction, without our concurrence, which *Catholikes* yet acknowledge to proceed from him) disobey him, and leave him thereby the lesse satisfied with us? But this was *Luthers* most acceptable way to flesh and blood, to cast all the burden on *Christ*, and leave nothing to themselves, but the pleasing liberty of sin, which though it should infinitely extend it self, needs no other cure amongst them, but only their barren faith.

§. 6. Againe, *Protestants* are taught to believe that to entreat Gods favour by the merits of *Saints* (as *Catholiques* doe) is a great derogation from the merits of *Christ*. But why? *Catholiques* doe not deny, but that the merits of *Christ* are of infinite value, and there is motive enough in them for God to bestow all favour on us; yet seeing the *Saints* have merited of God, it is lawfull also to entreat him by those merits; and what he doth sometimes doe and not by Miracle, it is lawfull at any time to entreat him to doe: Now he did blesse the house of *Potiphar* for *Josephs* sake, therefore doubtlesse it was lawfull for *Potiphar* to intreat God to blesse him.

him for *Joſephs* ſake; and if ſo, then much more for the ſake of *Saints* in heaven, who are more in Gods favour, then *Joſeph* could be here in this life. Thus *Moſes* deſires God to aſſwage his wrath againſt the *Iſraelites*, ſaying, *Remember Abraham Iſaac, and Iſrael thy ſervants*; *Exod.* 32. 13. and for what ſhould he remember them but for the good works and ſervice they had done? and for that to ſpare their children.

Calvins ſhift in anſwer to this and the like places is trifling, when he ſaith that God is only entreated to remember his *Covenant* with the *Patriarchs*, whereby he promiſed to bleſſe their poſterity; for there is mention not only of Gods *Covenant*, but of the rig hteouſneſſe and merits of the *Saints*. *Salomon* praies thus, *Pſal.* 131. 1. *Lord remember David and all his meekneſſe*, his afflictions, as the *Proteſtants* read it, which is all one for our preſent purpoſe, both being meritorious; and a little after he ſaith, *For thy ſervant Davids ſake turn not away the face of thine anointed*; where God is invocated by the merits of *David*, who was dead and gone: and God likewiſe for *Davids* ſake did hear and proſper *Abia*, as the Scripture ſaith,

For Davids ſake did our Lord his God give him a lamp in Jeruſalem, that he might raiſe up his ſon after him, and eſtabliſh Ieruſalem, becauſe David had done right in the eyes of the Lord, 3. *Kings* 15. 4. 5. Much more is found in Scripture to this purpoſe. Nor can it be a derogation from the merits of *Chriſt*, whoſe value, as it is infinite in it ſelfe, ſo it gives all the tincture to all the merits of all *Saints*; like the *Elixer*, which turnes all into gold, that it touches; And like the radiant Sun enkindles all other celeſtiall fires; yea ſo far is it from being a diſhonour to him, that it adds to him a great encreaſe of honour; by being able to raiſe his ſervants to ſuch a pitch of excellency, that they can merit favours both for themſelves and others.

§. 7. Againe *Proteſtants* are taught to believe that it is an arrogant thing to think that a man may doe more than he is commanded, (as *Catholiques* teach) whereas they think he cannot do ſo much. Yet what more plaine in *Scriptures*? What more evident in reaſon? That wee are commanded to give almes is true, but the proportion is not expreſt; let a man give ſo much dayly, as that he may juſtly think he hath diſcharged his duty, and

ſinnes

ſinnes not, though he give no more; and then may he give more, and ſo do more then he is commanded. Suppoſe a man bound to faſt and pray in ſuch or ſuch a meaſure, which when he hath done, he hath diſcharged the duty of a Chriſtian; yet when this is done, he may take ſome of the time wherein he may lawfully feed and recreate himſelf, and beſtow this alſo in faſting and prayer; doth not he in this doe more, than he is commanded? I think no impartiall man will ſay the contrary: Elſe there were no compaſſe or latitude of goodneſſe wherein men might move, excelling one another in degrees, yet the loweſt void of ſinne: Elſe he that were not moſt good muſt be evill; there would be no *medium* betwixt ſin and excellency; And men that were deſirous to pleaſe God would abound in ſcruples that could never be ſatisfied; it being impoſſible in every mans condition, to find out that indiviſible point of prayer, faſting, almes, and the like, beyond or ſhort of which, he muſt be guilty of ſin.

Our *Saviour* ſaith, *There are Eunuchs, who have made themſelves Eunuchs for the Kingdome of heaven*, *Mat.* 19. 12. & 21. and this

this is more than any man is bound to, for he may marry if he will, and yet go to heaven. He saith again, *If thou wilt be perfect, go and sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven.* No man can reasonably suppose this to be a command, for then all men were bound to obey it; and if not, than he that obeyes it, doth more than he is commanded. And to think that this was a personall command to this man only (as many do) is ridiculous; our *Saviour* had spoke of the Commandements before, which when the young man said he had observed, *Christ* gives him this counsel of perfection; and the *Apostles* immediately after affirmed, that they had observed it, in leaving all things to follow him. *Concerning Virgins* (saith the Apposstle) *I have no command, but I give counsell*, 1 *Cor.* 7.25. plainly distinguishing betwixt counsell & command; betwixt that we must do, and what we may do; betwixt well & better, *He that marries doth well, but he that marries not, doth better*, 1 *Cor.* 7.38. and he that doth well, doth not sin, doth not break a Commandement; but he that doth better, doth more than not sin, doth more than he is commanded. And though it be harder indeed to

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do all that is commanded, than in ſome degrees to do more than is commanded; yet the higheſt degrees of acts of perfection and things uncommanded, are harder than the higheſt of things commanded; yet neither impoſſible by the grace of God, as the *Apoſtle* ſaith, *I am able to do all things through him that enableth me, Phil.* 4.13. So that the doctrine of doing more than is commanded, is not ſo fraught with pride, as *Proteſtants* imagine.

Catholiques ſay, that God doth not require of us all the good that he inables us to do, as is proved; and this is the ground of works of ſupererogation, and doing more than is commanded: *Proteſtants* ſay that God requires of us all that he enables us to do, yea and more, commanding things impoſſible, and then puniſhes us for not doing them, which is moſt tyrannicall. Now if God do not require all, but only thus much, to do well; then the doing better than well, is a ſtock which God of his great bounty gives us to improve for our ſelves in a higher meaſure, and to offer him liberalities, beyond the bond of duty. And what pride is it for man to acknowledge this ſweet providence of his creator, & to praiſe his merciful indulgence

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in not exacting ſo much as he might, but giving him a way & means to ſhew his voluntary & unexacted love to him? Eſpecially believing that this divine favour (not to exact the uttermoſt of mans performance, and conſequently mans ability to preſent to God more perfect and excellent ſervice than he requires) is given through the merits of *Chriſt*.

§.8. But above all, the *Reall preſence* is the prodigie of opinions in the conceipt of *Proteſtants*; whoſe playnneſſe in *Scripture* notwithſtanding leaves not where to adde to it with cleerer proofe; as appeares by *Chriſts* words of inſtitution, *This is my body*, ſo often repeated, *Mat.26.26. Mar. 14.22. Luc. 22. 19.* They fight againſt it therfore with arguments drawn from the power of nature, & think, becauſe it exceeds the power of nature, therfore it cannot be. To whom it may be ſaid, as our *Saviour* ſaid to the *Jews*, who thought that mens bodies in heaven were like their bodies here on earth, *ye erre, not knowing the Scriptures, nor the power of God, Mat.22.29.* And why then do *Proteſtants* believe, that God was in the form of a man, a thing as impoſſible in nature, as for God & man together to be under the form of bread or wine. And becauſe they would

would make ſure work if they could, the former objection being in the opinion of many of them inſufficient, they ſay that it doth not only exceed the power of nature, but of God alſo, in that it implies a contradiction; but this the moſt learned of them have never been able to prove, nor never will, I hope they will all take *Luthers* judgement herein, whom they will not deny to be learned enough to diſcerne a contradiction, and he ſaith, *what Scripture have they to prove that theſe two Propoſitions be directly contrary? Chriſt ſitteth in heaven, & Chriſt is in the Supper. The contradiction is in their carnall imagination, not in faith, or the word of God.*

Tom. Wittemb. 1557. defenſ. verb. Cœne fol. 388

They alſo fright the people from this belief, by preſenting to them the uncomlineſſe and inconveniences that may enſue; which objections are but raked out of the aſhes of the old *Heathen* and *Heretiques*, who made the like againſt Gods taking our fleſh upon him, as that it was undecent that God ſhould lie in a womans womb nine moneths, that he ſhould be circumciſed, whipt and ſpit upon, and finally ſuffer a moſt ſhamefull and painfull

death

death. But seeing *Protestants* doe believe, that *Christ*, when he was on earth, was subject to all humane infirmities except sin, why should his liableness to such infirmities make them forbear to believe that he is in the *Sacrament*? But to acquit them of that trouble, they may take notice, that *Christs* body in the *Sacrament* is not subject to those inconveniences that it was before his death, because it is now a glorified body, and not subject to suffer any thing; For as the Sun shining on a dunghill is not defiled therewith, and as the Deity it selfe is every where, and yet suffers no infection from the foulness of any place; So the body of *Christ* being immortall and impassible, cannot be defiled or hurt with the touch or impression of any unclean or hurtfull thing, more than a man can hurt or defile a Spirit; for of that nature are all glorified bodies, as the *Apostle* saith, *It is sowen a naturall body; it shall rise a spirituall body.* 1. *Cor.* 15. 44. So that in this respect, *Protestants* have more reason to believe the reall presence of *Christs* body in the *Sacrament*, than that he once had a reall body conversant here on earth.

But some of them againe do acknowledge

ledge (as they ſay themſelves) the *Reall preſence* of *Chriſts* body in the *Sacrament*, and therein ſeem to be *Catholiques*; and pleaſe themſelves in ſeeming to be ſo, and think we can deſire no more; but they do but cozen both themſelves and us; for when their *Preſence* is ſifted, we find no reality in it. They ſay that *Chriſt* is really preſent in the *Sacrament*, but not corporally or bodily: by which *bodily* they mean, either that his body it ſelfe is not there, or that it is not there with the circumſtances and accidents of a body, as quantity and the like. If they mean the former, to wit, that he is really there, and yet his body is not there, I would faine know how this may be; For a body to be really in any thing, muſt ſignifie to be bodily or in body there, or nothing. Therefore to ſay that *Chriſt* is really there, who is a body, and yet not there bodily, is the contradiction they ſpeak of, and is in *their* reall preſence, not in the *Catholiques*; For it is as much as if they ſhould ſay, his body is there, and it is not there. If by *not bodily* they mean not with the accidents of his body, as quantity, figure and the like, and that ſo *Chriſt* is not bodily in the *Sacrament*, but ſpiritually, that is, after the na-

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ture of a Spirit, then they agree with *Catholiques*, who say the same, and in this sense he may be, and is both corporally and spiritually present in the *Sacrament*. Now if by *really* they mean in regard of his Deity, which is every where, this is true, but is not the true meaning of *really*; for he is no more there in this sense, than he is every where else, & so their confession of a *reall presence* imports nothing distinctly, and is but a deluſion. For *Christ* being a man as wel as God, & the body of a man as wel as the Godhead concurring to the making of his person, he that is whole *Christ* and unseparated, cannot be said to be any where really, unless he be there also bodily; and if his body be there, his body is by us received, and that not only spiritually, that is, under the conditions of a Spirit, or spiritually, by receiving the grace of his holy Spirit into our Spirits, and souls; but also corporally, in regard of himself, who is a body, and in regard of us, who receive his body into our bodies; and this not by faith, but with faith; that is, not by an imaginary conceipt that he is there, or that the benefits of his passion are conveyed to the receiver that thinks so, which is the *Protestant* faith in this case; but

with faith, that is, faith and charity alſo abiding in our ſouls, without which though we doe receive him truly & really, yet we do not receive him worthily & profitably.

But according to the *Proteſtant* way of receiving, it is impoſſible to receive him unworthily, which is contrary to the *Scripture*, and the common beliefe of all *Chriſtians*; for according to them, none receive him, but they that receive him worthily, faith being the means with them, which makes them receive him both really and worthily, which who ſo wants, doth not receive at all: ſo that every one that receives him really, receives worthily, and the reſt receive nothing but bread and wine, and ſo do not receive *Chriſt* unworthily, but only bread and wine at the moſt unworthily; and how this ſhould make them properly guilty of the body and blood of our Lord, which they do not receive, and liable to damnation thereby, as the *Apoſtle* ſaith it doth, is beyond the reach of my apprehenſion.

Others coming yet nearer, ſay, that they believe the reall and corporall preſence, but they do not believe *Tranſubſtantiation*; they believe that *Chriſt* is truly there, but the manner (they ſay) is unknown

knowne and unexpreſſible. But they ought to know that men ought firmely to believe the manner of a myſtery revealed, when the ſame belongs to the ſubſtance of the myſtery, ſo that rejecting the manner, we reject alſo the ſubſtance of the myſtery. Now the myſtery in ſubſtance is, that the body of *Chriſt* is preſent in the *Sacrament*, in ſuch ſort that the *Prieſt* (the Miniſter thereof,) ſhewing what ſeems bread, may truly ſay thereof in the perſon of *Chriſt*, *this is my body*. This ſuppoſed as the ſubſtance of the myſtery, I infer that two *Catholique doctrines* concerning the manner thereof, belong to the ſubſtance of this myſtery, and cannot be called in queſtion without danger of misbelief. Firſt the reall preſence of the whole body of *Chriſt* under the forme of bread. Secondly that this is done by *Tranſubſtantiation*, becauſe it cannot be done otherwiſe. Even as he that believes the myſtery of the Incarnation, the ſubſtance whereof is, that in *Jeſus Chriſt* the nature of God and the nature of man were ſo united, that God is truly man, and man God; he muſt neceſſarily believe that this union is not metaphoricall and in affection only, but true and reall: Secondly that this union is ſubſtantiall

ſtantiall, not accidentall; Thirdly that this union of natures is not by making one nature of both (as *Eutyches* taught) but hypoſtaticall, whereby the nature of God and man is united in one perſon. This myſtery is high, ſubtile, and incomprehenſible to flagging reaſon, yet muſt be believed ſeeing it belongs to the ſubſtance of the myſtery, which could not be true, if it were not thus: ſo it is in the *reall preſence*.

As for the novelty of the word, which ſome object, they have little reaſon to do ſo, knowing it is ſome hundreds of years older than the name *Proteſtant*, and for the thing, it is as antient as our *Saviours* celebrating his laſt ſupper. And had not the *Catholique* doctrine been oppoſed by *Heretiques*, perhaps the word had not yet been in uſe: no more had *conſubſtantiall*, uſed in the *Nicene Creed*, had not *Arrius* denyed the Son to be *conſubſtantiall*, or of the ſame ſubſtance with the Father. For the *Church* doth, and may make fit words to explicate the truth of her doctrine, as occaſion requires; wherein ſhe doth not change the doctrine, but expreſſeth it more plainly or ſignificantly.

CHAP.

(CHAP. XXII.)

Of Communion in one kind.

§. 1. I Will instance in two particulars more, because I know that *Protestants* doe mightily check at them; the former is *Communion in one kinde*; the later, *Prayer in an unknown tongue*. Concerning the former, *Protestants* are by their *Ministers* instructed to beleeve, that in this matter, *Catholiques* are sacrilegious against God, and injurious to men, robbing the *Church* of the precious blood of *Christ*, and giving the people a lame and halfe *Sacrament*, instead of one whole and entire. But to rectifie their understandings, they may be pleas'd to take notice, that the *Catholique Church* doth not count it in it selfe unlawfull to receive in both kinds, nor yet doth she hold it necessary, but in its owne nature indifferent; and so by consequence determinable to one or both kinds, according to the differences of persons, times, and places, as she in her wisedome shall think fit. But *Protestants* think it absolutely necessary for the Laity to receive in both kinds, first because it was so instituted, secondly because it was (as

they think) ſo commanded. Theſe being the two hinges of this their opinion, we muſt here a while arreſt our conſiderations; wherein I ſhall ſhew, that there is no precept of receiving under both kinds, and that the inſtitution hath not the force of a precept.

§. 2. To begin with the inſtitution, we muſt know, that for a man to be bound to uſe any inſtitution of God, two things are required. Firſt that the end of the inſtitution be neceſſary, and that it be neceſſary for every particular perſon to endeavour the attaining thereof: whence all men hold, that though the propagation of mankind by marriage, be an inſtitution of God, neceſſary for the continuation of the world; yet while there are enough that comply with that duty, to which mankind is in generall bound, every particular perſon is not oblig'd to marry. Secondly that if every particular perſon be bound to endeavour to attaine the end of an inſtitution, that alſo the whole thing inſtituted be neceſſary for the attaining of that end; for if there be variety of meanes ordained, ſufficient for the attaining of that end, a man is not bound to uſe all that which is inſtituted, but it is ſufficient to uſe ſo much thereof,

thereof, as will lead a man to that end. Whence all men againe hold, that although God created and instituted variety of meats and drinks, for the maintainance of mans corporall life, yet no man is bound to use them all, but he dischargeth his duty sufficiently, if he use so much of any of them, as will suffice to arrive at that end, for which they were instituted, to wit, the maintainance of his corporall life: so that if a man can live of two or three sorts of meat, he is not bound to use ten or twenty; and if he can live of meat without drink, he may without offence choose whether he will ever drink or no.

To apply this to our present purpose, it is apparent enough that by the force of divine institution only, no man is bound to use Communion under both kinds. For though the end why *Christ* did institute the *Sacrament* in both kinds be necessary, and all must endeavour the attaining thereunto, to wit, maintainance and increase in grace, which is the life of the soule; yet there are other meanes of Gods institution also, by which we may attaine to this end. Whence it is, that learned Divines hold, that though the *Sacrament* of

the *Euchariſt* be neceſſary NECESSITATE PRAECEPTI, *by the neceſſity of precept*, yet it is not neceſſary, NECESSITATE MEDII, as they ſpeak, that is, the uſe thereof is not ſuch a neceſſary meanes, for the maintenance of ſpirituall life, but that a man wanting meanes of ſacred communion, may by other meanes preſerve himſelfe in the ſtate of Grace.

And though we ſhould ſuppoſe that actuall Communion were a neceſſary meanes to preſerve ſpirituall life, yet Communion in one kind is abundantly ſufficient thereunto, as I ſhall preſently ſhew; and if ſo, by force of the inſtitution there is no more required. For we muſt know, that there is a great difference between an inſtitution and a precept; the precept of both kinds (if *Chriſt* gave any) doth bind, whether both kinds be neceſſary for the maintenance of mans ſoule in grace or no; but the inſtitution of both kinds doth not bind to the uſe, further than the thing inſtituted is neceſſary to the maintenance of the ſaid ſpirituall life; to which ſeeing one kind is ſufficient, the inſtitution of both kinds doth not oblige us to the uſe of both.

§. 3. Now

§.3. Now that Communion in one kind is ſufficient, (Tranſubſtantiation being ſuppoſed) eaſily appeares; in that the *Sacrament* in the ſole form of bread, (ſeeing it containes the author and fountaine of life, whole and intire, according to body, ſoule, blood, and his infinite perſon,) is abundantly ſufficient for the refection of the ſoule, yea no leſſe than Communion under both kinds. For this one kind containeth in it no leſſe than is contained in both, that is, whole *Chriſt*, God and man. His body is there by force of theſe words, *This is my body*, and by concomitance there is the blood, the ſoule, the divinity, for there is the perſon of *Chriſt* alive, which implies all theſe particulars, it being impoſſible he ſhould be there otherwiſe, as S. *Paul* ſaith, *Chriſt riſing againe from the dead, now dieth no more, death ſhall have no more dominion over him*, *Rom.* 6. 9. And to the receivers of *Chriſt* by eating only, he promiſeth the end of the *Sacrament*, which is life; *He that eateth me, he ſhall live by me*: *John* 6. 58. 59. and to the ſole reception of him under the forme of bread; *He that eateth this bread ſhall live for ever.* And this ſurely he would not have ſaid, if receiving in both kinds had been neceſſary.

 §.4. But

§. 4. But becauſe *Proteſtants* deny *Tranſubſtantiation*, I will, without that ſuppoſition, prove, that to *receive in one kind is ſufficient*. Firſt becauſe that in one kind is contained the whole ſubſtance, eſſence, and parts of the Sacrament; and ſecondly becauſe it is not againſt any divine precept. As for the inſtitution, I have proved already, that it hath not the force of a precept.

Firſt in one kind alone is contained the whole ſubſtance and eſſence of the *Sacrament*; which are theſe fowre; *matter*; *word*, *ſignification*, *cauſality*. Firſt there is the element or *matter* of the *Sacrament*, which is conſecrated bread and manducation thereof: ſecondly, there is the *word* or form of ſpeech, ſhewing the divine and ſupernaturall purpoſe, whereto the element is conſecrated, *This is my body*; and theſe two make a *Sacrament*, according to S. *Aug*: *Accedit verbum ad elementum, & fit Sacramentum*. Thirdly there is a ſigne or *ſignification* therein, and that three-fold: firſt of ſpirituall food; for the nouriſhment of the ſoule; ſecondly of union and conjunction between *Chriſt* and his *Church*, and between the faithfull one with another, even as in the bread there is

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a mixture of flower and water, and in the flower of many grains together. Thirdly the death and passion of Christ is hereby signified; For as by the wine we have a motive to remember his blood, shed and separated from his body; so by the bread we may conceive his body deprived of blood, by the effusion thereof upon the crosse: whereupon *Christ*, as S. *Paul* testifies, 1. *Cor.* 11. 24. 25. did after the consecration of each kind, particularly recommend the memory of his passion; as knowing, that in each of them alone, was a sufficient memoriall thereof. Lastly there is *causality*, that is, a working in the soule the spirituall effects it signifies; as our *Saviour* saith, *He that eateth this bread shall live for ever*, *Joh.* 6. 59.

And if any object, that though there be all the essentiall parts of the *Sacrament* in one kind, yet there are not all the integrall parts: I answer, that bread and wine are not two integrall parts of the *Sacrament*, more than the severall particles of the bread and wine are integrall parts; and as the *Sacrament* is sufficient, whether it be in a greater or lesse quantity of bread or wine, so is it, whether it be in bread only, or wine only; for our *Saviour* instituted

ted the whole *Sacrament* both in bread, and in wine, as two diſtinct intire matters thereof, not as integrall parts thereof, and gave us leave to uſe or both, or either; as ſhall appeare, in that he hath not obliged us by any precept to the uſe of both. And thus it appeareth, that the *Sacrament* in one kind is full, intire, and complete in ſubſtance, and that by participation thereof, prepared conſciences do receive the benefits of *Chriſts* death, and paſſion.

Neither doth it hereupon follow, that becauſe the *Sacrament* is eſſentially and intirely contained under either kind, therefore the *Prieſt* receiving under both, receiveth two *Sacraments*, for being received both at once, they make but one, as being ordained to one refection, ſignifying one thing, and producing one effect; Even as ſix or ſeven diſhes of meat ſet upon a table do make but one dinner, whereas part thereof being ſerved one day, and part another, would make two. And the reaſon why *Prieſts* receive under both kinds is, becauſe they offer up a *Sacrifice*, repreſenting the *Sacrifice* of *Chriſt* upon the Croſſe, which were not perfectly repreſented, but by both kinds, wherefore alſo

alſo in this ſort was it prefigured in the Sacrifice of *Melchizedek*, offering bread and wine. It being thus proved that whole *Chriſt*, and the true eſſence and parts of the *Sacrament* are under either kind, it followeth, that in diſtributing it in one kind only, there is no irreverence offered to the *Sacrament*, it not being given (as *Proteſtants* thinke) halfe or maimed, but eſſentially and intirely whole: nor is any injury done to the people, by depriving them of any grace meet to ſalvation, ſeeing the very fountaine of grace is no leſſe received under either kind, than under both. Nor is it the opinion of the greater part of *Catholique Divines*, that more grace is obtained by communicating in both kinds, than in one; yet if it were, this advantage might be eaſily ballanced by other meanes; as by the more frequent receiving in one kind, and by our obedience to the Church. Now by the premiſſes it is evident, that whether we reſpect the inſtitution of the *Sacrament*, or the nature thereof, no obligation or neceſſity ariſeth of receiving in both kinds. The only queſtion therefore remaining is, whether we be bound thereunto by any expreſſe Precept of our *Saviour*, or his *Apoſtles*.

Pro-

Proteſtants believe we are, and for proof thereof alledge theſe places: *Unleſſe you eat the fleſh of the Son of Man, and drink his blood, you ſhall not have life in you, Joh.* 6. 54. And, *taking the Chalice he gave thanks, and gave to them, ſaying, drinke ye all of this, Mat.* 26. 27. Alſo, *In like manner the Chalice after he had ſupped, ſaying, this Chalice is the New Teſtament in my blood, this do ye, as often as yee ſhall drinke, in remembrance of me, 1 Cor.* 11. 25. But none of theſe places rightly underſtood, nor any other, do prove, what the *Proteſtants* pretend to. Particularly to the firſt of theſe places I anſwer, that ſeeing the Proteſtants do generally interpret this Chapter of S. *Johns*, not of receiving the *Sacrament* of the *Euchariſt*, but onely of believing in Chriſt, it is no objection for them; but becauſe moſt *Catholique Divines* do interpret it of the *Bleſſed Sacrament*, it is an objection againſt us; to which therefore I further anſwer: Firſt, that all words of *Scripture*, that in their forme ſeem to import a Precept, do not ſo indeed; as where our *Saviour* ſaith to his *Apoſtles*, that they ought to waſh one anothers feet, *Joh.* 13. 14. yet no man ever held it for a matter of neceſſity. But ſuppoſing for the preſent

ſent that it include a Precept, I further anſwer, that as we diſtinguiſh in the *Sacrament*, the ſubſtance and the manner, the ſubſtance being to receive *Chriſt*, the manner to receive him in both kinds, by formall eating and drinking; So the ſame diſtinction is to be made in our *Saviours* Precept about this *Sacrament*. For howſoever his words may ſound of the manner of receiving in both kinds, yet his intention is to command no more than the ſubſtance, to wit, that we really receive his body and blood, which may be done under one kind.

The truth whereof will appeare if we conſider, firſt the occaſion of the words objected, which was the incredulity of the *Capernaites*, whoſe doubt was not whether the *Sacrament* was to be given in one or both kinds, but (as *Proteſtants* ſtill doubt) whether he could give us his fleſh to eat. Secondly the manner of his ſpeech, which was not by making mention of any kind at all in the ſaid words, but only of the things themſelves; for he doth not ſay, unleſſe you eat the bread and drink the wine, you have no life, but, *unleſſe you eat the fleſh and drink the blood*; both which are equally contained under

either

either bread or wine; So that if a man receive the forme of bread only, or of wine only, he doth therein both eat and drinke the fleſh and blood of *Chriſt*. And in other places of this Chapter, where he makes mention of one kind, it is of bread only, and not at all of wine: ſo that this place is of no force, for the forme of wine, unleſſe the body and blood of *Chriſt* be ſeparated, and that receiving the forme of bread, we receive the body onely, and of wine the blood only, which muſt ſuppoſe *Chriſt* ſtill dead, which is moſt impious and impoſſible.

§. 5. And if any think, that becauſe it is ſaid, *unleſſe you drinke*, therefore *Chriſt* muſt be received under a forme that may be drunke as well as eaten, or elſe it is not drinking his blood, but eating his blood, as well as his body; I anſwer, it is called eating and drinking, not ſo much in regard of the action, as the ſubject; ſo that fleſh being the uſuall ſubject of eating, when the *Sacrament* is called fleſh, the action is called eating; and blood being the uſuall ſubject of drinking, when there is mention of receiving the blood, the action is called drinking; and we are not bound to receive him in a drinkable forme, becauſe we

are

are bid, to drink his blood, but we may be ſaid to drink, becauſe we receive that which is in its nature drinkable, to wit, blood, which we doe, when we receive the body. And if this will not ſerve the turn, they may further argue againſt us, that if we ſwallow the Hoſt whole, we do not eat it, eating implying, chewing, more or leſſe, and ſo do not fulfill the precept of eating the fleſh. And we may argue in like manner againſt them, that if they do not take wine enough to make a draught, they do not drinke, but onely taſt or ſip thereof, and therein alſo do not fulfill that which they think they are here commanded. But as a *Proteſtant* (I ſuppoſe if the bread and wine ſhould be ſo mixed together in a cup, that both might be drunk together, or elſe eaten with a ſpoon, or in the manner of a moiſt piece of paſt, or ſwallowed like a pill,) will believe that he receives in both kinds, and fulfills this (in his opinion) Precept of drinking the blood; So the body and blood being joyned together in either kind, to us that believe *Tranſubſtantiation*, we receive both, when we receive either kind, which act of receiving with relation to the fleſh may be called eating, to the blood, drinking,

yea

yea though it ſhould be taken in ſuch a manner, as ſtrictly ſpeaking, ſhould be neither eating nor drinking.

I adde moreover, (with relation to them that do not believe *Tranſubſtantiation*,) that the conjunctive particle [*And*] doth frequently ſignifie disjunctively, that is, [*Or*:] For example, the *Apoſtle* ſaith, (*Acts* 3. 6.) *Silver and gold have I non*, where it is manifeſt that the ſenſe is, ſilver *or* gold I have none; for if he had had either, he had had no excuſe of want, for his not giving of almes. So alſo S. *Paul* ſpeaketh of this very *Sacrament*, 1 *Cor.* 11. 29. 27. *He that eateth and drinketh unworthily, eateth and drinketh judgment to himſelfe*; which he interpreteth in the ſame Chapter, ſaying, *Whoſoever ſhall eat this bread, or drink the cup of our Lord unworthily.* In like manner thoſe words, *Except ye eat the fleſh, and drink the blood*, if they be taken for eating and drinking under the ſeverall formes of bread and wine, are to be underſtood disjunctively, thus, *Except ye eat the fleſh, or drink the blood of the ſonne of man, you ſhall not have life in you.* Which disjunctive ſenſe is proved to be the ſenſe intended in this place, becauſe elſe *Chriſt* ſhould contradict himſelf;

ſelf; for he promiſeth in this ſame Chapter life eternall to eating only, *He that eateth me, the ſame ſhall live by me*, and, *he that eateth this bread ſhall live for ever*; now if he require unto life eternall, eating and drinking both, under diſtinct forms and kinds, it is manifeſt he ſhould contradict himſelfe: and becauſe this is impoſſible, we muſt neceſſarily interpret this place, with relation to the ſeverall formes of bread and wine, disjunctively, thus, *unleſſe you eat or drink.*

The ſecond text urged for Communion in both kinds, is, *Drinke ye all of this*, *Mat.*26.27. which being rightly underſtood, will appeare to be ſpoken, neither to all mankind, as to *Jewes*, *Turks*, *Infidells*; as *Proteſtants* alſo acknowledge, nor yet to all the faithfull, but to all the *Apoſtles*, and to them all only: Which is manifeſt out of the Text it ſelf; for what one *Evangeliſt* ſaith was commanded to all, another relates to have been anſwerably performed by all, *They drank all thereof*, *Mark* 14.23. But the ſecond *All* is reſtrained to all the *Apoſtles*, what reaſon then is there to extend the former words further then to all the *Apoſtles*? And the reaſon why *Chriſt* ſaid, *drink*

ye

yee all of this, and did not ſay, eat ye all of this, was not, as *Proteſtants* vainly imagine, becauſe *Chriſt* fore-ſaw that ſome would deny the uſe of the Chalice to the Communicants, but that the firſt to whom our *Saviour* gave the cup, and ſo the reſt untill the laſt, were to know, that they were not to drink all, but were to leave ſo much, as might ſuffice for them or him that was to drink after, without new filling and conſecration. Which forme of words, he uſed moſt plainely a little before the ſupper of the *Paſche*: for as S. *Luke* ſaith, *Luke* 22. 17. *Taking the chalice he gave thanks, and ſaid, take it, and divide it amongſt you*; whereas breaking the bread himſelfe, and giving to every one his part, and not the whole to be divided amongſt them, there was no ſuch neceſſity of the ſaid words.

§. 6. As for the words of our *Saviour*, *doe this in remembrance of me*, they doe no waies infer a precept of receiving in both kinds. Firſt becauſe our *Saviour* ſaid theſe words abſolutely only of the *Sacrament* in the forme of bread, but in the forme of wine only conditionally, *doe this, as oft as ye ſhall drink, in remembrance of me*; not commanding them to drink, but in caſe they

they did drink, (which was lawfull and usuall in those times, but not so now, as I shall shew by and by,) that then they should doe it in memory of *Christ*. So that this precept, *do this*, being the only precept given by *Christ* to his *Church* concerning this matter, and given absolutely of the forme of bread, conditionally of the form of wine, there is no colour to accuse the Church of doing against *Christs* precept, by communion under one kind only. S. *Augustine* saith (*Epist.* 118.) that, *Our Lord did not appoint in what order the Sacrament of the Eucharist was to be taken afterward, but left authority unto the Apostles to make such appointments, by whom he was to dispose and order his Churches.* But suppose *Christ* had spoken these imperative words, *doe this*, after the giving of the cup, yet are they to be understood with restriction to those things that belong to the essence and substance of this action; for if we extend it further, to the accidentary circumstances thereof, in which *Christ* did then institute and give the *Sacrament*, many absurdities will follow. For by this rule we must alwaies celebrate the *Eucharist* after supper, and in unleavened bread, the receivers must take it into their hands, and the *Priest* must

wash

waſh the feet of thoſe to whom he adminiſters it, with the like. Now ſeeing to bind men to theſe circumſtances of our *Saviours* action, is (in all mens judgements) very abſurd, we muſt not extend the precept, *doe this*, to the ſaid, or the like circumſtances, but acknowledge that the precept includes only the doing of that which pertaines to the ſubſtance of the *Sacrament*, of which kind, communion in both kinds cannot be, it being alſo a circumſtance, the ſubſtance thereof being intire in one only kind, as hath been proved. So that the *Proteſtants* wrangling thus for the cup, doe but fulfill in themſelves (though in a different ſenſe) the prophecy of *Iſaiah*, ERIT CLAMOR IN PLATEIS SUPER VINO; *there ſhall be crying for wine in the ſtreets, Iſay* 24. 11.

Thus it appeares, that Communion in both kinds is not of the eſſence or integrity of the *Sacrament*, nor neceſſary by any divine precept; from whence it followes, that as a thing indifferent, it may be permitted, or reſtrained, according as the wiſedome of the *Church* ſhall think fit. For the precinct of humane power ſtreacheth to things indifferent, and only to them. Things abſolutely commanded, man cannot forbid

forbid; things absolutely forbidden, man cannot command; and therefore the territory of humane legislative power, must be in things indifferent, or else there is none at all; which is against Scripture, reason, and the most generall beleef and practise of mankind. The *Apostles* practised this power upon the *Gentiles*, by imposing upon them a new law of abstinence for a time, *from things offered to Idolls, and blood, and that which is strangled*; *Acts* 15. 29. which yet *Christ* himself never imposed, but left it indifferent; whereas after the Apostles decree, it became necessary; wherefore it is said, that S. *Paul walked through Syria and Cilicia confirming the Churches, commanding them to keep the precepts of the Apostles and Elders*, *Acts* 15. 41.

§. 7. Now the reasons moving the *Church* to restrain communion to one kind, were many and weighty. First to prevent thereby the occasion of error; for whereas in the primitive *Church*, the use of one or both kinds was indifferently practised, as is apparent by testimonies of antiquity, yea by the example of the *Apostles*, *Acts* 2. 42. and our *Saviour* himselfe *Luke* 26. 30. yet when as the *Manichean heretiques* a-

roſe,[b] who abſtained from wine as a thing in it ſelfe unlawfull to be drunk, and by conſequence abſtained from it alſo in the *Sacrament*; holy *Biſhops* did hereupon much commend the uſe of the chalice. But this error being extinguiſhed, and another ariſing[c] againſt the integrity of *Chriſt* under either kind, as alſo avouching the abſolute neceſſity of both, the *Church* of God hereupon began more univerſally to practiſe communion under one kind; and withall, in declaration of the truth, and for prevention of Schiſme, did abſolutely decree the lawfulneſſe thereof, with prohibition to the contrary. So in more antient times when the *Ebionites* taught unleavened bread to bee neceſſary in conſecration of the *Euchariſt*, the *Church* commanded the conſecration thereof to be made in leavened bread; And when the heretique *Neſtorius* denyed our *Bleſſed Lady* to be the mother of God, and only to be called the mother of *Chriſt*, the *Church* condemned him, and commanded that ſhe ſhould be called Mother of God. And the *Church* hath ever found this the moſt effectuall meanes,

b *ſee Aug. lib. de her. c. 46. Leo Serm. 4. de Quadrag.*

c *Æneas Silvius hiſt. Bohem. capt. 35.*

means, for the confutation and extirpation of hereſie, namely, by contrary decrees and practiſe to declare and publiſh the truth.

A ſecond reaſon moving the *Church* to forbid the uſe of the cup, was the deſerved reverence due to this higheſt *Sacrament*; in conſideration whereof, the *Holy Fathers* did appoint moſt diligent care to be uſed, leſt any little particle of the Hoſt, or drop of the Chalice ſhould fall to the ground. Now the multitude of Chriſtians in later ages being very great, & the negligence of many in ſacred things as great, through the coldneſſe of their zeale & devotion, it could not morally be poſſible, but that frequent ſpilling of the blood would happen, if the Chalice were to be given ordinarily to the people, [d] of which prophanation there hath been over frequent experience.

[d] *Æneas Silvius Ep. 13. de errore Bohem. & Narrat. de Bohem. ad Conc. Baſil.*

(CHAP. XXIII.)

Of the Liturgie and private prayers for the ignorant in an unknowne tongue.

§. 1. *PRayer in an unknowne tongue* hath two branches, one concerning publique prayer in a tongue, which the people that are preſent doe not under-

ſtand; the other private prayer, in a tongue, which the party praying doth not underſtand; both which *Proteſtants* think abſurd in reaſon, and contrary to Scripture; but *Catholiques* beleeve truly that they are neither. For maintenance whereof, let us conſider the meaning of S. *Paul* (1 *Cor. ch.* 14.) the place by them violently, but impertinently objected againſt us.

We muſt then know, that as the gift of tongues was given to the *Apoſtles* by the *Holy Spirit*, when he in the ſhape of tongues deſended upon them; ſo the ſame gift, with divers others, was continued amongſt the Chriſtians for ſome time after. This gift, amongſt the other, they did exerciſe in their publique Church-meetings, where they aſſembled for the benefit & edification of the hearers, ſpeaking ſome extemporary prayer, or other holy diſcourſe, both for matter and language, as the Spirit gave them utterance, with great affection & elevation of the mind towards God. Yea the language many times was ſuch, as no man preſent underſtood, as is intimated verſe 2. *for he that ſpeaketh in an unknown tongue, &c. no man underſtands him*; no nor many times did the ſpeaker underſtand himſelfe; for the gift of tongues, and the

gift

gift of interpretation of tongues were two distinct gifts, as we see in the 12. ch. and did not alwaies meet together, as we may gather from the 13. verse of this *chapter*, where the *Apostle* exhorteth him that speaketh in an unknowne tongue, to *pray that he may interpret*, which was a signe that ordinarily they could not; & by verse 14. where he saith, *If I pray in a tongue, my spirit prayeth, but my understanding is unfruitfull*; now this must be meant of a tongue, which he himself did not understand, otherwise his own understanding could not be unfruitful. And thus also doth S. *Augustine* (*de Genes. ad lit. lib.* 12. *cap.* 8. 9.) and other Fathers interpret S. *Paul.*

By this it is manifest that the *Apostle* doth not here reprove the practise of the *Church of Rome*, in her Latine *Liturgie* directly, seeing this here reproved, and that are extreamly different. Therefore ours can be only so far reprovable, as it agrees with the other in the reasons for which it was reproved, which are want of interpretation, & therby want of edification to the auditors, & of sufficient warrant to the unlearned, through want of understanding of what was said, to say thereto *Amen.* Now seeing ours doth not agree with that, in any

of theſe, it is therefore irreproveable. Yet if it ſhould agree with that in any of theſe, it ſhould not notwithſtanding be unlawfull; becauſe they differ in the maine and principall part, the end; for theſe Church-meetings were intended for the inſtruction & edification of the auditors, therefore it was fit the exerciſes thereof ſhould be in a tongue which they that were to be inſtructed, underſtood, but the publike *Liturgie* of the *Church* was inſtituted for the ſervice & praiſe of God, & therfore may be, without unlawfulneſſe, in any tongue that he underſtands, to whom it is dedicated.

The truth of all this will appear, if we conſider the differences between that caſe and ours. The languages then ſpoken were utterly unknowne many times to any man there preſent, even to the ſpeaker himſelf, but the *Liturgie* of the *Church* is in a language or languages known to very many, as the *Latin* in the *Latin Church* to all Scholars, to moſt Gentlemen, & youths bred in Grammer Schools, & in ſome countries to moſt Mechanicks; it cannot therfore abſolutely be ſaid to be an unknown tongue. And though it cannot be proved unlawful to have the *Liturgie* in a tongue abſolutely unknowne, yet where the Latin tongue

hath

hath been unknowne to all or moſt of the better ſort, the *Church* hath diſpenſed with the uſe thereof; as appears by the diſpenſation of *Pope Paul* 5. to turn the *Liturgie* of the *Maſſe* into the vulgar language of *China*, & to uſe the ſame until the Latin tongue grew more known & familiar in that country. Moreover the prayers & other ſpiritual excerciſes which S. *Paul* ſpeaks againſt, were extemporall, made in publike meetings, according to the preſent inſpired devotion of the ſpeaker; So that the unlearned hearer, or he that ſupplied his place, the Clark, except he underſtood the language, & conſequently the matter, could not prudently ſay *Amen* to it, ſeeing he knew not whether the thing that was ſpoken, were good and lawfull or no. But the *Liturgie* & Service of the Church hath ſet offices for every day, approved by the *Church*, & therefore from hence a man may be confidently aſſured that it is good & lawfull, and therefore he may boldly ſay *Amen*. Beſides there are means applied to the ignorant multitude, by which they are, or may be (if they uſe diligence therein) made to underſtand the publike Prayers of the *Church*; namely *Sermons, Exhortations, Catechiſmes, private inſtructions, Manualls* & *Primers* in vulgar

languages, where the Prayers uſed in the *Church* are found: So that the ordinary & common paſſages of the publike Service may be, and are eaſily underſtood even by women & children, & they may underſtandingly ſay *Amen*. Therefore as the *Apoſtle* did allow of an unknowne tongue in the exerciſes of the *Corinthians*, provided there were ſome to interpret it; ſo the Service in Latin is very allowable even under this notion, while there are the aforeſaid meanes uſed for the interpretation thereof.

And the Congregation is edified, as the *Apoſtle* appoints it ſhould be, by the things that are done & ſaid in the *Church*, while the people have but a generall underſtanding of the ſeverall paſſages thereof. And if they were in a vulgar language, the difference for matter of underſtanding would be but in a little more or leſſe; for that every woman, boy, & girl in a *Church*, ſhould be able to underſtand word by word the *Liturgie* therof, be it in what language it will, is morally impoſſible; ſeeing there are great ſtore of words in every tongue in common uſe amongſt the better ſort, which common people do not underſtand. And ſuppoſe this might be avoided in thoſe parts of the *Liturgie*, which are compoſed

by

by the *Church*, by making choice of the moſt vulgar words that might be found, yet it is impoſſible to be ſo in that which makes the greateſt part of the *Liturgie*, to wit, the Scripture. And if yet all the words of the Scripture could be bowed to their underſtanding, for the Grammatical ſignification thereof, yet without all paradventure, the ſenſe, (which is the chiefe thing to be underſtood, and for which only the language doth ſerve, by reaſon of the innumerable figurative ſpeeches therein) is altogether impoſſible. For example let any unlearned *Engliſhman* ſay, whether theſe following places in *Engliſh*, for ſo much as concernes the full ſenſe thereof, be not all one to him, as if they were in *Hebrew*. I will ſet them downe according to the *Engliſh Proteſtant* tranſlation, and their number of the Pſalmes. *Moab is my waſhpot, over Edom will I caſt out my ſhoe*, *Pſal.* 60. 8. Alſo this, *Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold*, *Pſal.* 68. *v.* 13. And this in the ſame Pſalme, *v.* 30. *Rebuke the company of ſpearemen*; or as it is in the margent, *the beaſts of the reeds, the multitude of the bulls with the calves of the people &c.* Alſo this as

it is in the *Service book*; *Or ever your pots be made hot with thornes, ſo let indignation vex him even as a thing that is raw*, *Pſal.* 58.8. Therefore when *Proteſtants* read theſe and the like unintelligible places of Scripture to the unlearned people, without interpreting them, their end in reading being only the inſtruction of the people, they truly fal into that error, of which they untruely accuſe us, of ſpeaking in the *Church* without the edification of the people. So have many of them alone in their Sermons alſo, ſpeaking Latin, or ſome other more unknown tongue, without interpreting it.

Moreover, the end of the Church meetings here ſpoken of by the *Apoſtle*, was to inſtruct the ignorant, and convert the infidels, as may be gathered out of the 23. and 24. verſes. But the drift of the *Church* in appointing *Liturgies*, and ſet formes of publique prayer, and readings in the *Maſſe*, was not for the peoples inſtruction, though that as I have ſhewed be not neglected, but for other reaſons: as firſt, that by this publique ſervice, a continuall dayly tribute or homage of prayer and thanksgiving might be publiquely offered and payed unto God by his *Prieſts*: Secondly, that *Chriſtians* by their perſonall aſſiſtance

ſtance at this publike Service, might profeſſe & exerciſe exterior acts of religion common with the whole *Church*, repreſented by the *Synaxis* or eccleſiaſticall meeting of every Chriſtian Pariſh. Finally, that every *Chriſtian* by his preſence yeelding conſent unto the publike prayers, praiſes & thanksgiving of the *Church*, might participate of the graces, benefits, & fruits, which the *Church* doth ordinarily obtaine by her *Liturgies* & publike oblations. Now for theſe ends there is no need that every one ſhould underſtand word by word the prayers that are ſaid in the publike Liturgie, but it ſufficeth that the *Church* in generall, and in particular, Paſtors & Eccleſiaſtical perſons dedicated to the Miniſteries of the *Church*, have particular notice of all the prayers that are ſaid, and that all may be taught, and inſtructed in particular, if they deſire it, and will be diligent therein.

But *Proteſtants* are more eaſily lead into this error, of beleeving, that the *Church* Service muſt be ſaid in the vulgar tongue, becauſe they conceive the principall intent thereof with us, is, as it is with them, for the inſtruction of the people. For with them they doe not uſually read the *Church Prayers*, unleſſe there be company to heare, nor is there any receiving of their Communion, unleſſe

unleſſe there be a number of the people to communicate; But in the *Catholique Church* it is not ſo; for with us the *Office* of the *Church* is ſaid, though there ſhould be no people preſent, for it is the *Prieſts* Office, & not the peoples; and the daily *Sacrifice* is offered, though there be no people preſent; theſe are done to the ſervice & honour of God, and for the benefit of the people too, (though not for their inſtruction,) and they are bound to be preſent at *Maſſe* only upon *Sundaies* & other *Holydaies*, yet may be preſent at any other time, and are preſent more frequently & numerouſly than the *Proteſtants* are at their Service or Sermons: and for the ſubſtance of things done or ſaid, underſtand much more. And all women & children in their anſwers to the *Prieſt* are as ready, (if not more) than ever they were in the uſe of the *Liturgie* of *England*. And while they underſtand the generall purport of that which is ſaid, though they cannot apply every Latin word to its proper ſignification in the vulgar, yet I ſuppoſe their underſtandings are more edified, then theirs that know the ſignification of moſt of the words, but not a jot of the inward ſenſe & meaning thereof, as happens to the unlearned *Proteſtants*, while they hear moſt parts of the Scripture read in the vulgar tongue. More-

Moreover moſt certain it is, that the preſent cuſtome of the *Roman Church*, to have their *Liturgie* in a tongue not vulgar, is agreeable to the cuſtome of the *Church* in all ages, and alſo of all *Churches* now in the world, bearing the name of Chriſtian, (though oppoſite to the *Roman*) only thoſe of the pretended Reformation excepted: which conſtant concurrence is a great ſigne that the ſame is very conform unto reaſon, & not any where forbidden in the Word of God. The Scripture was not read in any language but Greek over al the *Churches* of the *Eaſt*, as S. *Jerom* (*præfat. in Paralip.*) witneſſeth. Alſo the *Greek Liturgie* of S. *Baſil* was uſed in all the *Churches* of the *Eaſt*, yet the Grecian was the vulgar language of all the countries of the Eaſt, as is apparent by many teſtimonies, particularly of the [b] *Capadocians*, [c] *Meſopotamians*, [d] *Galathians*, [e] *Lycaonians*, [f] *Egyptians*, *Syrians*: yea that all theſe Countries, & moſt of the Orient, had their proper language diſtinct from the Greek, is manifeſt out of *Acts* 2. where divers nations of the Eaſt being aſſembled in *Jeruſalem* at *Pente-*

b *Baſil. de Spirit. Sancto. c. 29.*
c *Hieron. in Proem. 2. lib. com. ad Galat. & Act. Apoſt. c. 1. v. 10, 11.*
e *Theodoret. in hiſtor. SS. Patrum hiſt. 13.*
f *Hieron. de Script. Eccleſ. in Anion.*

Pentecoſte,& hearing the *Apoſtles* ſpeak with tongues, ſaid, *How hear we every man in our own tongue wherein we were born? Acts* 2.8. No leſſe manifeſt is it, that the *Latin Liturgie* was common anciently to all thoſe of the Weſtern parts,yea even in *Africk*, as appears by teſtimonies of S. *Auguſtine* (*Epiſt.*57 *de doct. Chriſt. l.*2.*c.*13.*in Pſal.*123.*& in Expoſit. Ep. ad Rom. & Ep.*173.) Yet was not the Latin the vulgar language of all the nations of the Weſt, but every one had his owne diſtinct, as now they have, & particularly in *England* the Britiſh language was then in uſe. Nor yet was the Latin language vulgarly known in all theſe nations, though underſtood by the better ſort, as it is at this day; & in all likelihood more generally known now, than then, in as much as the ſtudy of Arts & Sciences, & communion in Religion, are fitter meanes to ſpread a language, than the ſword of a Conqueror. So that it is manifeſt that the *Chriſtian Church* did never judge it requiſite, that the publike *Liturgie* ſhould be turned into the mother tongue of every nation, nor neceſſary that it ſhould be preſently underſtood word by word by every one of the vulgar aſſiſtants; neither doth the end of the publike Service require it: As for thoſe Sects that uſe no Liturgie at all, but in their

their Church-meetings do only make an extemporall prayer before & after Sermon, (as the cuſtome is nowfor the moſt part in *England*) that the people may pray with them, they do as they ought in uſing the vulgar tongue; & *Catholiques* (if they uſed ſuch exerciſe) no doubt would do it in like manner.

§.2. As for the comfort & more plentifull edification of the underſtanding which ſome fewwant, in that they do not ſo perfectly underſtand all the particulars of divine Service, it may by other means abundantly be ſupplied, without turning the publike *Liturgie* into innumerable vulgar languages, which would bring great confuſion into the *Chriſtian Church*. For firſt the *Church* could not be able to judge of the *Liturgie* of every country, when differences aroſe about the tranſlation thereof; and ſo divers errors & hereſies might creep into particular countries, and the whole *Church* never able to take notice thereof. Secondly, particular countries could not be certain that they had the parts of the Scripture uſed in the Liturgie truly tranſlated; for they can have no other aſſured proof thereof, than the Churches approbation; nor can ſhe approve what ſhe her ſelf doth not underſtand. Thirdly, if there were as many tranſlations of the *Liturgie*, as there

there be ſeverall languages in the world, it could not be avoided, but that ſome would in many places be ridiculous, incongruous, and full of miſtaking, to the great prejudice of ſouls, eſpecially in languages that have no great extent, nor many learned men that naturally ſpeak them. Fourthly, the *Liturgie* muſt of neceſſity be often changed, together with the language, which doth much alter in every age, as is very well knowne. Fifthly, in the ſame country, by reaſon of different dialects, ſome provinces underſtand not one another; and in the Iſland of *Japonia* (as ſome write) there is one language for men, another for women; one language for Gentlemen, another for ruſticks: into what language then ſhould the *Liturgie* of *Japonia* be tranſlated? So that it is cleer, that the inconveniences of divine Service tranſlated in all vulgar languages are inſuperable, the commodity is but to the moſt ignorant part, and that but in part, and to be recompenced by other means, and is ſo, by prayer books, and other inſtructions in abundance in the vulgar tongue; In ſo much that I dare boldly ſay, (for I have been an eye-witneſſe) that in the cities of *Paris* and *Rome* there is five times as much preaching, and ten times as much catechiſing of youth and ignorant people, as

is

is in *London*; so that blindnesse & ignorance to *Catholiques*, is ignorantly & blindly objected. Lastly we cannot imagine that if S. *Paul* had intended, that which the *Protestants* labour to enforce out of the above-named *chapter* to the *Corinthians*, that both he and his fellow *Apostles* would have practised the contrary at the writing thereof, and all their lives after; for we doe not find that they or any after them did use any *Liturgie*, but in one of the learned languages, which though they were vulgar to some people in those times, yet but to a small part, in comparison of all the nations of the world, amongst whom they celebrated *Masse*.

§. 3. As for private prayer, the *Catholique Church* permits all men, whether out of the Churches, or in them, to pray in what language they please; yea the *Pater*, the *Ave*, and the *Creed*, are commanded by divers *Councells* to be learned in the vulgar tongue; and divers bookes of prayers in the vulgar tongue are published and used in all *Catholique Countries*. Yet those *Catholiques* that do pray or sing *Psalmes* in Latin, which they doe not understand, either by choice or obligation, are not to be condemned. For either they understand the prayer in the whole masse thereof, as the PATER NOSTER, for example,

example, though they know not perhaps whether PATER ſignifie *our*, and NOSTER, *father*, or the contrary, yet ſaying this prayer with due devotion, and knowing that it is our Lords prayer, which they can very well repeat in their mother tongue, no man I ſuppoſe can be ſo abſurd to think this prayer is not acceptable to God, though the pious thoughts be not meaſured geometrically to the words. Or elſe they underſtand only more generally, that ſuch or ſuch a prayer or Pſalme, for example, MISERERE, is a Pſalme full of penitent affections, and this they ſay with much inward ſorrow and contrition for their ſinnes; and who can deny that this pious affection is pleaſing to God, though the thoughts and words doe not mathematically correſpond the one to the other, I am ſure the *Apoſtle* approved the like, ſaying in the 17. verſe of the forementioned chapter, *Thou verily giveſt thanks well*; And to conclude, he doth abſolutely allow it, in the 28. verſe ſaying, *But if there be no interpreter let him keepe ſilence in the Church, and let him ſpeak to God and himſelfe.* And in this matter, as well as the reſt, the *Proteſtants* alſo may keep ſilence, unleſſe they could ſpeak more to the purpoſe.

§. 4. Theſe points & all other I examined with

with diligence, and found that *Protestants* ordinarily did not truly apprehend many of the *Catholique doctrines*, nor justly oppose any of them. But I have only touched these few particulars, to let the unlearned *Protestant Reader* see, that the *Catholique doctrines* are not such monstrous things, as they ordinarily conceive them, but rather that it is monstrous in them not to believe them. And to awaken the further diligence of all *Protestants* to search into the truth of all points, so far as they are able either by themselves or others, (if they will not at the first cast themselves upon the infallibility of the Church, which I conceive I have sufficiently proved in the former part of this *Treatise*, and is the shortest and surest way) and to read the Bookes of *Catholiques* set forth to this purpose; & not to exercise an implicite faith to the *Protestant Religion*, and even against the rule of it, to their hurt, seeing they will not yet do it to the *Catholique Religion*, to their advantage: In which *Catholique books* they shall find all the Pleas for *Protestancy*, all their objections against *Catholique doctrine* answered, with that learning and solidity, with that cleerneſſe and fullneſſe, that were not

faith alſo required (which is the gift of God only) to the apprehenſion of thoſe things, which the Church teaches, it were impoſſible (in my judgement) impoſſible (I ſay) that any reaſonable man ſhould continue (in his judgement) a *Proteſtant*.

Yet many there are I fear, who though they be in belief and judgement *Catholiques*, yet in outward profeſſion are *Proteſtants*. Who like the inferiour ſpheares, which are moved one way by the PRIMUM MOBILE, and a contrary way by their owne peculiar motion; So they are moved to believe the *Catholique veritie* by the influence of God upon their ſoules, but to remain in the *Proteſtant Communion* by the private inſtigations of fleſh and blood; Who wanting the ſeaſoning of Charity, doe warp and ſhrink from that, to which their judgement hath joyned them; Whoſe faith like bullion though it be good metall in it ſelfe, yet wanting the ſtamp of of *Catholique Communion* and obedience, is not currant in the Kingdome of heaven, nor will ſerve in their journey to defray them thither. But they (according to the condition of all weak minds) accounting the Preſent evill (as loſſe of goods

goods, friends, and the like) the moſt intolerable, deſire to avoid that, and put to adventure the enſuing: And ſo while they *ſaile* through the troubleſome *Sea* of this life, unskilfull of *ſteerage* in a ſtorme, do ſtrike and *ſplit* their ſoules upon the *flats* of fear, and *rocks* of preſumption: forgetfull of that dreadfull threatning of our Saviour, *He that ſhall deny mee before men, ſhall be denyed before the Angells of God*, Luc. 12. 9.

Now to the diligence of examination before mentioned, for thoſe that are not yet convinced in their judgements, a *Proteſtant* is bound by *Chillingworths* owne rule; who (though he ſay that for as much as there is no infallible guide, and that therefore a man muſt follow the choice of his own reaſon in what he doth believe, and that God will be contented with that, be it more or leſſe, true or falſe, being as much as he can attain to, yet) addes withall, that a man muſt imploy his uttermoſt endeavours to the finding out of the truth. And who is it amongſt the *Proteſtants* that hath done that? Who hath ſpent all his ſpare time, much leſſe, who hath ſpared all the time he could to this enquiry? I think no *Proteſtants* con-

ſcience can acquit him in this caſe; and if not, he muſt not think to quiet himſelfe by ſaying, that to the beſt of his underſtanding the *Proteſtant Religion* ſeemes true, if he have not imployed all his endeavours to find whether it be ſo or no; which cannot be, unleſſe (with King *Philip of Macedon* he keep one ear for the party accuſed) hee equally heare both ſides.

Wherefore deveſting themſelves of all prejudice and prepoſſeſſed opinions, like white paper, wherein there is nothing written, let them addreſſe themſelves with all their ſpare time, yea they ought to make ſpare time, rather than to want it, to a ſad and ſerious conſideration of the great buſineſſe of *Religion*, the truth whereof who ſo gaines, though with the loſſe of all temporall felicity, doth highly improve his eſtate; conſidering that, as our *Saviour* ſaith, *what will it profit a man to gain the whole world, and to loſe his owne ſoule?* *Math.* 16. 16. And let no man defer this moſt important affaire, and put it off to the later end of his life, (which how ſoon it will happen, the youngeſt know not;) as if the Kingdome of heaven were like a market, cheapeſt at the later end of the

the day; or that becauſe nature hath placed the ſeat of his memory in the hindermoſt part of his head, therefore he may defer the remembrance of God, and of comming to him by the path of true *Religion*, to the hindermoſt part of his life. But as God himſelfe ſaith, *while it is called to day, harden not your hearts*, *Pſal.* 94. 8. leſt his delay pull upon himſelfe the forſaking of God, and ſteel his forehead to the perpetuall refuſall of his mercifull invitation; and ſo he (and eſpecially the Citty of *London*, which hath been purpled with the blood of ſo many martyrs) hear the complaint and curſe of our *Saviour* ſounding in his eare, *O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee; how often would I have gathered thy children as the hen gathereth her chickens under her wings, and you would not? behold your habitation ſhall be left unto you deſolate*, *Math.* 23. 37.

Chap. XXII.

Of the fooliſh, deceitfull and abſurd proceedings and behaviour of Proteſtants *in matter of Religion; And of the vanity and injuſtice of their pretext of conſcience for their ſeparation from the* Roman Church.

§. 1. HE that will apply himſelf to this inqueſt as I have done, ſhall find, that the objections of *Proteſtants* againſt *Catholique Doctrines* are very weak and ſleight, they are but paper-pellets, and make more noiſe than hurt; the workes alſo that they raiſe for their owne defence are as weak, and eaſily diſmantled. I found that their objections were anſwered again and again, which a later writer would take no notice of, but retrive the firſt arguments and urge them as freſh, as if they had never been urged before, or at leaſt had never been anſwered; forgetting to make reply to the *Catholique Anſwers*, which was indeed becauſe they could not do it. And in their writings I found much abuſe of all Authors, even from the *Bible* it ſelf to the Authors of lateſt times, either miſalledging the words, or miſconſtruing the

the meaning, or urging that for their purpose, which was indeed to no purpose.

§.2. Particularly for their mistranslating of *Scripture*, (wherein they grievously accuse one another, as I shewed before) I will alledge two or three places (of a great many) for a tast, wherein their unfaithfulnesse is apparent; as first that notable depravation of their *Master Luther*, which I have mentioned before, in adding the word [*only*] where the Apostle saith, that *a man is justified by faith without the works of the Law*, *Rom.*3.28. Also where the Apostle saith, *give diligence by good works to make your calling and election sure*, 2 *Pet.*1.10. the English *Bibles* leave out these words, *by good works*, and yet *Beza* in his notes upon the place, acknowledges these words to be in almost all the antient Greek Copies. Also in the same Chapter & fifteenth *Verse*, these words are read according to the originall, *I will do my diligence also, you to have often after my decease, that you may have a remembrance of these things:* shewing thereby that he would pray for them after he was dead; as S. *Chrysostome* expounds it, saying, *Rejoyce ever (you blessed Apostles) in our Lord, without intermission pray for us, fulfill your*

pro-

promiſes; for ô Bleſſed Peter thou cryeſt out ſpeaking thus, I will do my diligence after my coming to make mention of you, 2 *Pet.* 1. 10. Now the Engliſh Bibles read this place thus, *Moreover I will indeavour, that you may be able after my deceaſe, to have theſe things alwaies in remembrance*, corrupting the ſenſe, and making it ſignifie only that he would indeavour that they ſhould remember thoſe things, when he was dead; whereas he ſaith, that he would indeavour after he was dead, that they ſhould remember thoſe things; and thereby it proves that he prayed for them after he was dead; a Doctrine which many *Proteſtants* will not allow. Alſo in the firſt *Epiſtle* to the *Corinthians*, *Chap.* 11. *v.* 27. where the Apoſtle ſaith, *whoſoever ſhall eat this bread, or drink the cup of the Lord unworthily ſhall be guilty of the body and blood of the Lord*, the Engliſh tranſlates it thus, *whoſoever ſhall eat this bread and drink the cup of the Lord unworthily*, putting *and* for *or*, thereby making the *Apoſtle* ſpeak of the receiving of the bread and wine unworthily in an united ſenſe, whereas he ſpeakes of them in a divided ſenſe.

Thus in very many places do they deal with

with the *Scripture*, like the *Elephant* when he goes to drink, who troubles the cleer water with his feet, becauſe he will not ſee the deformity of his face; So they trouble and defile the ſenſe of *Scripture* either in words or expoſition, becauſe they would not ſee the deformity of their Errors. Many falſifications alſo and corruptions of *Catholique Authors*, by the *Proteſtant writers*, I have met with; as where they ſpeaking ſomething by way of ſuppoſition, they alledge them as if they ſpeak it poſitively and abſolutely; where they bring the objections of *Heretiques*, they alledge them as ſpeaking the words in their owne names; where they relate with reprehenſion the ſayings of wicked men, they alledge them as ſaying thoſe words themſelves; which is, as if they ſhould charge S. *Mathew* himſelfe with the words of the *Phariſees* againſt our Saviour, *Behold a glutton and a drinker of wine. Math.* 11. 19. But I will not be particular in this matter, becauſe many that have been guilty in this caſe, have been called to a ſtrict account by their *Catholique anſwerers*.

And when they are preſſed by *Catholiques* with plaine and direct proofes, O what

what ſerpentine wriglings and windings, to eſcape the aſſaulters, doe they make! O what perverſe, ridiculous, & contradictory anſwers and evaſions do ſome of them make! in which they doe at once ſhew both much wit, and much folly; for fooles could not ſpeak as they doe, and wiſe men would not. In ſo much that a *Biſhop Uſher Primat of Armagh*, a very learned man, to avoid the confeſſion of *Chriſts* deſcent into hell, according to the Article of the *Creed*, in the plaine ſenſe thereof, doth ſo turn it and winde it, that he makes the ſenſe of the words, *He deſcended into hell* to be, *He aſcended into heaven*: to ſuch pittifull refuges doth the weakneſſe of a bad cauſe drive them. And thus they that have the moſt learning amongſt them, being by unhappy accident bred up in an erroneous *Religion*, and thereby preſuming it to be true, do bend all the endeavours of their learning to the maintenance of their errors, and the obſcuring of the truth; which learning, if it were directed to the right end, might by juſt title claime a place in the firſt file of deſert: even like a torch which turned downward, is extinguiſhed

a *Anſwer to a Jeſuites challenge, chapt. of limb. Patrum*

guished with that wax, which held upward would make it bright and glorious. But though their learning were a hundred times doubled, yet as *Aarons* serpent devoured the *Magicians* serpents, *Exod.* 7. 12. so the wisedome of God, which is in his Church, will confound the sensuall wisdome of all her opposers; seeing *there is no wisdome, nor prudence, nor councell against God, Prov.* 21. 30.

§. 3. I further observed that the arguments of *Protestants* for themselves were very fallacious; most frequently in that which the *Logicians* call FALLACIA CONSEQUENCIA, which is when the consequence is not justly inferred; for example, they argue thus; the *Sacrament* is called a figure of *Christs* body, therefore it is not his true and reall body; which is a false Consequence, for it may be both; even as *Christ* is called *a figure of the substance of his father, Heb.* 1. 3. and yet is also the same substance. *Christ* saith, *come unto me*, therefore we may go to no body else, which is false; for we may go to him and others also. The *Apostle* saith, that *we are justified by faith*, therefore say they not by works; whereas we are justified by both. We must confesse our sinnes to God,

therefore

therefore not to a *Prieſt*; whereas wee muſt do both, *Chriſt* is the head of the *Church*, therefore the *Pope* is not; whereas both are in ſeverall capacities. The like might be ſaid in many others; by which kind of arguing, unlearned people are exceedingly deluded,& think that while one thing muſt be done, that muſt be done only; the veine of that word (*only*) invented by *Luther* in the matter of juſtification by faith running through the whole body of their *Religion*.

§. 4 Moreover I found this contradiction amongſt the *Patrons* of *Proteſtancy*; that ſome of them reject the *Fathers*, and accuſe them of being infected with the errors which prevailed in their times; and what were their errors? even all that they taught contrary to their *Proteſtant doctrines*; ſo making themſelves the rule to judge the Fathers by, and not the *Fathers* (which any wiſe man would think more fit) a rule to themſelves; who no doubt knew the *Scriptures* alſo, and what was agreable or contrary to them better than they: *Proteſtants* being herein like carpenters who wear their rule at their backs, caſting behind them & neglecting thoſe that ſhould guide their belief. But other *Proteſtants*

ſtants aſhamed of this inſolency, pretend for the credit of their cauſe, that the *Fathers* are altogether on their ſide; and then with much labour hunt out ſome obſcure paſſages, moſt liable to be wreſted, and triumph therein, as if they had found a demonſtration, which when they are ſifted, either they make nothing for them or elſe quite againſt them: who in this caſe are like to a man ready to be drowned, who to ſave himſelfe will catch hold on a naked ſword, with which he cuts his fingers; So *Proteſtants* ſunk into the deſpaire of their cauſe, think to ſave themſelves by that which ſerves but to encreaſe their overthrow.

They pretend alſo to anſwer many places of the *Fathers* alledged by *Catholiques*, and to give their words a Proteſtant meaning, and thereby run the *Fathers* into manifeſt contradiction of themſelves; in regard that the *Fathers* have but ſome oblique paſſages which ſeem (and but ſeem) to make for them, (as whoever ſpake ſo exactly, nay who can poſſibly ſpeak ſo exactly, as that his words may not be made to ſeem different from his meaning?) but they have whole Bookes, Sermons, Tractates, and a world of diſperſed

ſed places, of purpoſe, in the main tenance of *Catholique truths*. And though they ſay that the *Fathers* taught *Proteſtant doctrine*, and they give a Proteſtant ſenſe (though very incongruous) to many of the places of the *Fathers* alledged by *Catholiques*, yet they dare not uſe thoſe words and Phraſes of the *Fathers*, as of the *Maſſe*, the *Altar*, the *Sacrifice*, concerning *reall preſence*, *prayers to Saints* and for the *dead*, *merits*, *ſatisfaction*, and *Purgatory*, with the like, in their prayers, Sermons, and books which if they ſpeak Proteſtant Doctrine, in the true ſenſe of the *Fathers*, (as they ſay they do) why do they not with the ſenſe, make uſe of the words and ſpeeche alſo? I can conceive no other reaſon, but for fear the peoples underſtandings (not ſo fraught with prejudice, nor acquainted with their uncouth evaſions,) ſhould carry them to the direct meaning thereof, and ſo either in thoſe things become Popiſh themſelves, or accuſe their teachers of *Popery*.

§. 5. Another fraud I have obſerved amongſt the *Canonical Proteſtants*, which is, that when they diſpute againſt *Catholikes*, they have recourſe to the *Scripture*, and will be tried by that only; but when they diſpute

pute against the *Puritanes* and other *Sects* amongst them, who deal with them at their own weapon of *Scripture* only, then they have recourse to the *Fathers*, and the *Tradition* of the *Church*, and use the same arguments against Sectaries, that *Catholiques* do against them; and particularly in the points of baptizing of Infants, against the *Anabaptists*; and the keeping of the first day of the week holy, against the *Sabbatarians*, who would have Saturday; for either of which there is not any command in *Scripture*. And shall *Tradition* serve them in those cases, and not in others? Or shall *Scripture* with them prove all other points, and not those? And this shift is such a one, as S. *Augustine* (*in Psal.* 80.) witnesses to be common to *Foxes* and *Heretiques*. For as *Foxes* have two holes to save themselves by, one, when they are driven from the other; so *Heretiques* (whom the Scripture figures out by *Foxes*, when the Spouse saith, *Let us take the young Foxes that destroy the vines, Cant.* 2. 15.) have a double passage to save themselves by; the one, when they are assaulted by the other; so that he that will catch them, must set his nets before both issues, and besiege both passages, as the excellent

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Catholique Writers have done, and have left them neither *Tradition* nor *Scripture* wherby to eſcape.

For although the *Scripture* do not teach all in direct and particular terms that *Catholiques* do, yet it teaches nothing that *Proteſtants* do, in the things they differ from *Catholiques*. And *in generall* the *Scripture* teaches all that *Catholiques* do, by referring us to *Tradition*. And this is ſufficient; for it is not required, that all that we believe or do, be expreſly ſet downe in *Scripture*, it is enough, that there be no *Scripture* againſt it, for what is not forbidden is lawfull; as the *Apoſtle* ſaith, *where there is no law, there is no tranſgreſſion*, *Rom.* 4. 15. If then there be no law of *Scripture* againſt it, it is lawfull; eſpecially if it be warranted by the *Tradition* of the *Church*, to which the *Scripture* referres us, and is to us more evident to come from God, than the *Scripture* is, which we do not know to do ſo, but by the *Churches teſtimony*.

So that I found the *Proteſtants* were like to the *Giant Procuſtus*, mentioned by *Plutarch*, who having a great iron bed fit for himſelf, all ſtrangers that he took he layed therein, and if they

they were too long for the bed, he cut off so much of their leggs, if too ſhort, he ſtretched them out till they came even; So the *Proteſtants* having built a *Religion* after the modell of their owne fancy, doe examine *Scriptures, Councells, Fathers,* and all authority by it, whereof ſome they cut off, as being too long, in affirming more than they do; and others being too ſhort for their purpoſe, they miſerably ſcrue, tenter, and rack, till they come to the length they deſire. And had I the wicked ambition by impiety to make my ſelfe famous, I believe, I could conjure up new opinions, which (laying aſide the authority of the *Church*) I could varniſh with as much reaſon and *Scripture,* as any they profeſſe; Whoſe attempts have had no better ſucceſſe then *Achelous* had in fighting with *Hercules,* who took npon him ſeverall ſhapes, hopeing in one or other to overcome him; but was by *Hercules* beaten through all his ſhapes, and forced at laſt to take his owne proper ſhape, and yeeld: So Proteſtants fighting againſt *Catholiques,* are by them beaten through all their changes, and formes, and ſhifts through which they wander, and are forced at laſt to take the true forme

of

of *Protestancy*, which is obstinatly to deny the plaine and manifest truth; But I heartily pray that it would please God to bring them to the true form, which they ought to have, which is of *Roman Catholique*, untill which they will (like the blinded *Sodomites*) perpetually roule, wander and grope in the darkneſſe of uncertainty, and instability, till eternall darkneſſe seize upon them. For by embarquing themselves in such an enterprize as is the boarding of the Ship of *Peter*, they are like to arrive at no other port, but ruine and destruction.

§. 6. Moreover I found this proceeding of the *Protestants* to be most uneasonable, and full of pride, in that they being but few in number, especially in their beginning, yea but one, one infinitely audacious, *Luther*, once a child of the *Roman Church*, should presume to correct or reforme the whole Christian world; a thing which no man would admit in the private regiment of his own family, that a sonne or servant should presume to find fault with, and change the customs of the house against the consent of the Father, Master, and all the rest, and assume to himselfe alone to be judge of the cause.

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One earneſtly deſiring *Lycurgus* to eſtabliſh a popular State in *Lacedemon*, that the baſeſt might have as great authority as the higheſt, anſwered, *Begin to doe ſo firſt in thine owne houſe*; which he refuſed, and thereby ſaw the injuſtice of his own demand: So theſe men that will not admit within themſelves, either in matters Eccleſiaſticall or civill, that they whoſe duty it is to obey, ſhould command, they whoſe duty it is to learne, ſhould teach, withwhat face can theydefend the practiſe thereof in the *Church*, which is the houſe of God; of which our predeceſſors were guilty in the firſt attempt, and this preſent generation in the continuance of their Rebellion? Nor let them think that their having of the *Bible* in the *Mother-tongue* will ſave them, as if it were like the *Palladium* to the *Trojans*, a thing dropt down from heaven, no man knowes how, with this condition annexed, that while they kept it in their city they ſhould never periſh; while in the mean time they extreamly pollute it with two things, their interpretation and their converſation; whereas the *Church of Rome* hath not only the word, but the meaning of God alſo, as the *Apoſtle* ſaith, *we have the ſenſe of Chriſt*;

Christ, 1 *Cor.*2.16. both proved by never-erring authority.

And lastly weighing all the *Protestants* arguments with all impartiality, or if there were any inclination of the ballance, it was to their side, with whose doctrines I had been from my childhood seasoned, and had been a teacher of others for the space of neere twenty yeares, and to whom to receive contrary impressions, I knew must prove extreamly prejudiciall; who therefore addrest my selfe to this enquiry, with the disposition of a jealous husband, seeking that which I was most loath to find; yet all this notwithstanding, I found that all their pleas and pretences, and their answers to *Catholiques* were weake, sleight, false or impertinent; and (like to a certain fish called *Sleve*, mentioned by *Plutarch*, which hath a body like a sword, but wants a heart,) they had (at least in the opinion of some) a shew of strength and sharpnesse, but inwardly had no power, Spirit, or vigour. And that all their specious shewes of purity, Reformation, and Evangelicall truth, were but like a shallow brook or plash of water, wherein we may discern the Sun, or moone and stars, with the whole face of heaven,

heaven, as if it were as deep as heaven is high, when if we but ſound it with our little finger, we pierce it through even to the earth: So their pretences of the pure Word of God, heavenly truth, and nothing but the truth, (as if like *Prometheus* they had fetch'd it themſelves from heaven) being fathomed, I found no deeper than the ſhallow conceits of private heads; And that like *Micol* they had ſent away *David*, and laid an Image in his place, 1 *Kings* 19. they had renounced the true and living Word of God, which is the true ſenſe thereof, and laid an image of their owne fancy, dreſt in the ſame letter, in the room thereof; and ſo were (though not of *Saints* and *Images* which they ought, yet) worſhippers of their owne imaginations, which they ought not, as being a high *Idolatry*.

§.8. Theſe, theſe are the motives, which have inclined me to believe that the *Church of England* and all other *Proteſtant Churches*, are guilty both of Hereſie and Schiſme; two ſinnes of higheſt nature, the one againſt God, the other againſt our neighbour, the one againſt faith, the other againſt charity, by denying their beliefe to doctrines revealed

by God the ſupreme Author, and propoſed by the *Catholique Church*, the ſupreme witneſſe of divine truth; and by rending the ſeamleſſe coat of *Chriſt*, ſeparating from the Communion of his *Church*, and that (as ſome of their moſt learned ſay,) for things not fundamentall; and what can be more imprudent, than for an unfundamentall error to commit a fundamentall ſinne? And ſuch it is to ſeparate from the *true Church*, as the learned amongſt them confeſſe the *Church* of *Rome* to be.

And as the pretended errors for which they did ſeparate, (they confeſſe) were not fundamentall, ſo for ought they know (for they confeſſe that the judgement of their *Church* may erre) they were no errors at all; and ſo again, for ought they know, they have not reformed, but deformed themſelves; and are gone out of Gods bleſſing (as we ſay) into the warm Sun. What madeſſe it is to make, or continue a ſeparation from a true *Church*, ſo acknowledged by all *Chriſtians*, upon pretences not accounted true by any but themſelves, and not certainly known to be true, ſo much as by themſelves. And as S. *Auguſtine* (*de unit. Eccleſ. c.* 3.) argues a-

againſt the *Donatiſts*; If both ſides were true they had no cauſe to ſeparate, and to fly from thoſe whom they had in poſſeſſion: If both falſe, there was no cauſe of ſeparation, that they ſhould fly from thoſe who were no more faulty than themſelves. If our doctrines are true and theirs falſe, there was no cauſe of their ſeparation, becauſe they ought rather to have amended themſelves and continued in unity: and if ours are falſe and theirs true, there was no cauſe of their ſeparation, becauſe they ought not to have forſaken the innocent world, to whom either they would not, or they could not demonſtrate their truth. Nor can it excuſe them to ſay, that ſuch or ſuch things are againſt their conſcience; for as much as they ought to regulate their conſciences by the Word of God in the mouth of the *Church*, not of themſelves, (otherwiſe contentious and ſelf-will'd Spirits will never want this plea, to ſeparate from the *Church*, and ſo to ſerve God with their Will-worſhip,) and not to demand of the *Church*, that ſhe make her conſcience ſtoope to a compliance with theirs, which is inſolent and unreaſonable.

'Tis true that he that doth any thing

againſt his conſcience ſins, ſo alſo if he do not that which he is commanded, he ſins; therefore to reconcile this conflict of conſcience, men may and muſt (though it go againſt the grain of their private judgement) ſubmit themſelves by an implicite faith to the *Church*, by believing her to be wiſer than themſelves, and ſo believing what ſhe ſaith to be true. Otherwiſe this conſcience would be a plea for all diſobedience and impiety; when wicked men might ſay, that they could not be perſwaded in their conſcience, that the things they were commanded to believe or do, were good, but rather the contrary were ſo, and therefore they would do them. Thus erroneous men may think it lawfull to commit murder or adultery as all *Rebells* do the one, and *Familiſts* and *Adamites* the other. And we ſee that *Proteſtants* (who make *conſcience* their Plea againſt the *Church of Rome*, and ground of Separation) will not admit this from others that are under their command.

The legall *Proteſtants* of *England* would not permit any man, under pretence of conſcience, to refuſe the Oath of *Allegiance* and *Supremacy*, but thought all men bou

bound to submit their beliefes therein to them. And now the *Reformers* of the reformed, who heretofore complained of it as an *Egyptian burden*, to have any thing imposed on them against their conscience, make no scruple to impose upon other mens consciences, in their oaths, *Protestations* and *Covenants* of conspiracy and Rebellion against their lawfull Prince, and of believing a *Religion* not only now in Being, but whatsoever hereafter shall be by them contrived; nor will they suffer any mans tenderness of conscience, to be a ground for the separation of his obedience. So that the separation of all *Protestants* from the *Church* of *Rome* under pretence of conscience, as it hath no ground of truth, so hath it not either of prudence or justice.

§. 9. And if the *Protestants*, especially the *Chillingworthians*, will be (as they pretend) the servants of reason, and follow her whither she shall guide them, I cannot see how they can avoid coming to the *Catholique Roman Church*. For seeing that (according to them) there is no infallible certainty of the truth of any point of Faith, (for if there be so, it is in their fundamentalls; yet seeing they have no in-

fallible knowledge what thoſe fundamentalls are, they muſt needs ſlide back againe to their former univerſall uncertainty:) all the aſſurance they have in matter of religion, can be but probable: Now *Ariſtotle* the great Maſter of reaſon, gives this rule of probability; *That* (ſaith he) *is probable, which ſeems ſo to all, or to the moſt, or to the moſt wiſe; and amongſt them, to all, or to the moſt, or to the moſt famous and eminent*; which rule is ſo conſonant to reaſon, as I think no reaſonable creature will deny it. N or can any *Proteſtant* (except pride and ignorance ſhut the doore of his confeſſion) deny that this rule of probability, amongſt all ſorts of *Chriſtians* is applyable only to the *Roman Catholique Church*; there having been infinitely more, and more wiſe and learned people of her Communion, than of any other; yea many times there have been, when ſhee hath enfolded all *Chriſtians* in her armes, and not one to be found out of her Communion, her doctrines then (in reaſon) are to be received as moſt probable.

And (as ſome *Philoſophers* ſay) naturall bodies doe neglect the lawes and rules of of their particular motions, to ſerve and

follow

follow the lawes of universall nature; of which one is, That there must be no *Vacuum*, or place utterly empty; which law to observe, we see that heavie bodies will rise upward, which otherwise would fall downward: So the particular rules of reason, in particular men, (if they will shew themselves the dutifull children of reason) must give place to this generall and universall rule of reason implanted in mankind; and when they are inclined one way to an opinion, by their own private and domestique reason, they must suspend that inclination, and conquer the provocations thereof, and readily yeeld unto the fundamentall and universall law of reason; which is, that in matters of whose truth there is no infallible certainty, that is most likely to be true, and hath the most reason on its side, wherein the most, and the most reasonable of reasonable creatures doe agree Which if they doe, they shall not run upon the rock of believing contradictions, (as some of them imagine;) but shall find themselves obliged by the train of their owne principles, to become *Roman Catholiques*.

These considerations, together with the great assistance of Gods grace, have

cauſed me to forſake the Communion of all *Proteſtant Churches*, who, like thoſe mentioned in S. *John*, *ſay they are Jewes*, the true Church, *and are not, but are the Synagogue of Satan*, *Revel.* 2. 9. And not to content my ſelfe to be a *Catholique* in opinion only, keeping it private to my ſelfe, to ſave my temporall intereſt; not with the two *Tribes* and halfe, forbear to enter into the land of *Canaan*, but ſtay on the other ſide of *Jordan*, tempted thereunto by the pleaſantneſſe of the land; but, diſdaining to match my love ſo low, as of this creeping world, with the renouncing of all I poſſeſſed, or that my hopes could reach at, to the pulling on my ſelfe the diſpleaſure of my friends and kindred, the reproach and hatred of the *Proteſtant party*, to the abandoning of my ſelfe, my wife and children, to all the calamities (which are all) that beggery, and perpetuall baniſhment could throw upon us; lanching forth into the deepe of this wide world, without rudder, anchor, ſailes or tackling, to humble our ſelves at the feet of our *Holy Mother* the *Church of Rome*, which is the *one, true, holy, Catholique and Apoſtolique Church*; and will be ſo, and will be accounted ſo, when theſe, like their

predeceſſors

predeceſſors, revolters from the *Church of Rome*, ſhall be no more; And to chooſe to periſh for want (if it be the will of God) in communion with the *Catholique Church*, rather than to have the Empire of the world ſtoop under my command, and be a *Proteſtant*: And to ſay, as *Themiſtocles* did to his wife and children, though in a different ſenſe, PERIISSEMUS NISI PERIISSEMUS, *we had periſhed, if we had not periſhed*, if we had not periſhed temporally, we had periſh'd eternally: nor would I ſell the inward peace and conſolation I here find, though at ſuch a rate as would undo the world to buy it; for he that purchaſeth worldly proſperity with the loſſe of the true faith, out-buyes it, and will prove a bankrupt; with which the tendries of the whole world being counterpoized, prove too light: as our Saviour our faith, *What ſhall it profit a man to gain the whole world, and to loſe his owne ſoule? Math.* 16. 20.

And all this, becauſe they that are out of the true *Church* are out-lawes againſt God, are *without Chriſt, and without God in the world*, as the *Apoſtle* ſpeakes, *Epheſ.* 2. 12. and becauſe (as

all antiquity teſtifies) that
'b out of the Catholique
'Church there is no ſalvation.
'c That whoſoeuer is not in
'the Catholique Church can-
'not have life. d That he ſhall
'not have God for his Father,
'who will not haue the Church
'for his Mother. e That Chriſt
'is not with thoſe that aſſem-
'ble out of the Church. f That
'though they ſhould be ſlaine
'for the confeſſion of Chriſt,
'this ſpot is not waſhed away
'even with blood. g That
'he cannot be a Martyr that
'is not in the Church. h That
'out of the Catholique Church
'one may haue Faith, Sacra-
'ments, and in ſum every thing
'except ſalvation. i That he
'that communicates not with
'the Catholique Church is an Heretique
'and Antichriſt. k That no Heretique
'nor Schiſmatique, that is not reſtored
'to the Catholique Church before the
'end of his life, can be ſaved.

b Concil. Carth. 4. c. 1.
c Aug. Ep. 152.
d Aug. de Symb. ad Catech. lib. 4.
e Cyp. de unit Eccl.
f Ibidem.
g Ibidem.
h Aug de geſt. cum. Emetito.
i Proſp. promiſſ. & prædic. Dei par. 4. c. 5.
k Fulgent. de fide ad Pet. c. 19.

And this *Catholique Church* is the *Roman Church*, becauſe the *Biſhop of Rome*

is

is the head thereof, appointed so by God, and received by the Christian world in all ages (as I have proved before) and that not only for a time, but at this time, and for ever. And this being the Rock on which the *Church* is built, surely it shall never be removed, nor he, that like the wise-man, builds thereon; as our Saviour saith, *the raine fell, the floods came, the winds blew, and rushed upon the house, and it fell not, for it was founded on a rock*: *Matth.* 7. 25, 26, 27. On the other side all other *Churches* are built upon the sandy foundation of humane invention, and must expect the fate of the fooles house, on which the *the raine fell, the floods came, the winds blew, and rushed thereon, and it fell, and the ruine thereof was great.*

CHAP.

Chap. XXIII.

The Concluſion; wherein is repreſented on the one ſide the ſplendor and orderly compoſure of the Roman Catholique Church: *And on the other ſide the deformity and confuſion of* Proteſtant Congregations.

§. 1. NOw for a Concluſion, let me invite the Reader to ſtand (as it were) upon mount *Nebo*, as *Moſes* did, and take a view of the Land of *Canaan*, the *Roman Catholique Church*, on the one ſide, and the wilderneſſe of the *Proteſtant Churches* on the other.

Here amongſt *Catholiques*, you ſhall ſee a *Church* like the cloud that appeared to *Eliſha*, as big as a mans hand, which by and by ſpread over the face of the earth; a *Church* which hath incircled in her armes (at leaſt in their predeceſſors) all that ever wore the name of *Chriſtians*; which hath ſtretched her dominions, as far as the Sun his beames, and whereſoever he hath beſtowed his corporall, ſhe hath beſtowed her ſpirituall light.

There amongſt *Proteſtants*, you ſhall ſee *Churches* that have got poſſeſſion only

of

of the most obscure places, and that by patches, like a poor mans land; and those too usurped by fraud, and violence from the just owners thereof; not purchased, but stolne.

Here you shall see a *Church* that hath continued without interruption since the first planting thereof; that hath kept perpetuall Term without *Vacation*; that in all the rough tempests of this worlds persecution, hath still rid out the storme: and though by the tyranny of *heathen* and *heretiques* millions of her children did fall, it was but like the morning deaw, watering thereby the seeds of grace, which themselves had sowne; and when they calmly bled, it was but oyle to the *Apostles lamps*, whose bright flames may yet serve to light posterity to heaven. And as the enemies of the city of *Rome* were wont to weep to see it on fire, because it would afterwards be fairer built; so the devill (though he caused it, yet) did mourne to see the *Church of Rome* on fire in her *Martyrs*, which was ever repaired by a greater encrease of converts, who constantly kept the faith, till they lost themselves in keeping it, like *Naboth* who kept his possession, with the losse of his blood.

There-

There you ſhall ſee *Churches* like *Caſtor* and *Pollux* riſing and ſetting by turnes, ſometimes alive, ſometimes dead; with ſuch huge great gaps between the times of their ſubſiſting, that for any ſuccour they could have from them, millions of ſoules might in the interim have dropt into hell. And as the *Moabites* when they ſaw the waters look ruddy, thought they had been mingled with blood, when it was but the reflexion of the morning ſun beames on them; ſo when they ſuffered any thing, they called it perſecution for their obedience to God, when it was indeed but the effect of juſtice on them, for their *Rebellion* againſt Gods deputies Eccleſiaſticall and civill, the *high Prieſt* and the *Prince*: and inſtead of giving them increaſe, as perſecution hath alwaies done to the *Church*, it did (with the aid of their inward diſcords) utterly extinguiſh them. Who have had none, but have made many *Martyrs*; reviving even in theſe later & preſent times, the antient copies of cruelty againſt *Catholikes*; blindly believing that by killing Gods ſervants, they do God ſervice: Whoſe meek ſpirits have paid as large a tribute of patience unto heaven and ſufferance to the world, as any that went before

fore them; and have proved in themselves, the truth of the *Spouses* saying in the *Canticles*; ch. 5. v. 10. *My beloved is white and ruddy*, being blanch'd with the whiteneſſe of innocence, & guled with the blood of martyrdom, the fury of whoſe malice and perſecution hath purſued many even through the gates of death, adding prophanation to their cruelty, by diſturbing the dead bodies, and ſilent urnes of *Saints* departed. A poor revenge and fooliſh, which doth more expreſſe their hatred, than ſatisfie it; and ſhewes that their malice doth more afflict their owne minds before it is executed, than it can doe their enemies bodies in the execution: So eager, ſo importunate is ſinne, ever to its owne ſhame.

§. 2. Here you ſhall ſee a *Church* that hath alwaies been in view; whom neither fear nor coyneſſe hath made to hide her head, and whoſe admired beauty hath invited all men to her chaſt embraces, and like *Meduſaes* head hath turned them to ſtones of this living building, by the admiration of her ſurpaſſing beauty.

There you ſhall ſee *Churches*, ſuch (which is very ſtrange) as were never ſeen, or very ſeldome; keeping ſuch unkind

kind and retired ſtate, that men (like *Diogenes* who went about *Athens* with a candle and a lanterne at noone day, to ſeek an honeſt man) muſt doe ſo about the world to find them out, and in the mean time periſh for want of ſpirituall aid: who never had any beauty, riches, or rarity amongſt them, but only *Giges* his ring, whereby they did for the moſt part walk inviſible. The *Engliſh Proverb* ſaith, that *where God hath his Church, the devill hath his Chappell*; and ſo he hath alwaies had in *Heretiques*, who in regard of place have been mingled with *Catholiques*; but that the devill ſhould have all the *Church*, and God not ſo much as the *Chappell*, (as they pretend) is moſt incredible.

§. 3. Here you ſhall ſee a *Church* like the city *of Jeruſalem*, that is at unity within it ſelfe; and like the wals of *Byzantium*, ſo cloſely united, that they ſeem to be all but one entire ſtone. And as God ſpake of old, *By the mouth of his Prophets*, *Luc.* 1. 70. intimating, that though they were many *Prophets*, yet they had all but one mouth, in regard of the unity and agreement of their ſayings; ſo ſpeakes he now by the mouth of the *Prieſts* in the *Catholique Church*: A body having *Chriſt* for the head,

head, *from whom* (as the Apostle saith) *the whole body being fitly joyned together, and compacted by that which every joynt supplies, according to the effectuall working in the measure of every part, makes encrease of the body to the edifying of it selfe in love;* Whose powerfull union, like the *Bundle of Arrowes* presented by the *Emperour Saladine* to his sonnes, as the *Embleme* of united strength, cannot be broken by the assault of any force; which like the *floating Ilands*, or the stone *Tyrrhenus*, being unbroken, floats still aloft, and keepes her head above the main; when others like clods of earth rent from the *Iland*, or broken in pieces of that stone, sink to the bottom and perish.

There you shall see *Churches* stand like the stones in some high waies to measure their length, a mile asunder from each other; And as the *Cameleon* changes it self into all colours except white; So they wander through all the forms of opinions that fancy can imagine, saving only truth; Which need no externall disasters to try their strength, no forraine enemies to attempt their destruction; For like the *Serpents* teeth sown by *Cadmus*, or the eternally-hating brethren *Eteocles* and *Polymices*,

ces, they with mutuall cruelties deſtroy each other. Here a *Church* that for the admirable effects of her unity, deſerves the name of that pretious ſtone, which for the rarity thereof is called *Unity*. There ſuch, as for the variety and deformity wherewith they are poſſeſſed, may be termed *Legion*.

§. 4. Here you ſhall ſee a *Church* that religiouſly triumphs over all *Chriſtian Kings* and *Kingdomes* of the world, making them the *Trophees* of her ſpirituall victories and converſions; whoſe powerfull influence hath caſt a charme upon the fierce and lionly natures of barbarous Princes; and hath not only made the *Lion* and the *lamb* to live together, (as was foretold by the *Prophet*) but hath turned the Lions into Lambs. *Alexander* the great being asked if hee would run at the *Olympick games*, ſaid, *I could be content, ſo I might run with Kings*; Here then may be exerciſed a vertuous ambition, and truly worthy of the majeſty of the *moſt excellent King of England*, who if he will honour the *Church* and himſelfe to run this way, ſhall run with almoſt all *Kings* of the *Chriſtian world*, both his owne and other *Kings* predeceſſors, and that at the true

Olympick

Olympick exerciſes, the exercifes of heaven.

There you ſhall ſee *Churches* that never had the power to invite a King or nation to their Communion, but ſuch as were born to it; or at firſt compel'd to it, by the violence of ſome prevailing faction; or moved to it, by oblique and ſelf-reflecting ends. Barren and injurious *Churches*, that live not by their own labour, and the gaines they make thereof, but boaſt only of that which they have raviſhed from others; and convert not from Heatheniſm, but neerer to it.

§. 5. Here you ſhall ſee a *Church* working wonders far above the power of all created Beings; commanding (by the rich dowry of her husband and *Saviour*) heaven, earth and hell, and all the frame of the creation; making them bow their fixt and ſtubborn natures, and meekly yeeld to the dreadfull command of man, propt by omnipotent Divinity. In which the miracle of miracles, *Tranſubſtantiation*, is moſt frequently wrought, even millions of times a day, and ſufficiently proved to be ſo, by the frequent effuſion of blood that it hath made (like murdered bodies many times bleeding afreſh

in

in the preſence of the murderers) to confute the incredulity of *Jewes* and *Heretiques*; which if it do not ſo, to thoſe that do not ſee it (having credible teſtimony thereof) as well as to thoſe that ſee it, ſhall one day, with the reſt of his moſt precious ſoul-healing balm, be required at their unhappy hands, when he ſhall come incircled with flames, and armed with dreadfull thunder, to throw down vengeance on the impious and unbelievers; who ſhall remedileſſy feel that which heretofore they would not believe, that *he that believeth not ſhall be damned*, *Mark.* 16. 16.

There you ſhall ſee *Churches* that do wonders indeed, but they are wondrous evills; the fowleſt in all the ſtock and brood of villany; too many to be repeated, but not to be forgiven; for that therefore I will alwaies pray. *Churches* that are ſo poor in proof of their Doctrine, that they neither come neere the *Church of Chriſt*, nor yet do ſo much as the accurſed *Antichriſt*; for he ſhall do ſome wonders, but they do none: Or at leaſt it is but one only *Miracle* that they do, and that is, that being (as they ſay) the true pure *Church of God*, they do no

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Miracle. And one *Miracle* I beſeech God to do amongſt them, (and eſpecially in the once-every-way happy, and the now-every-way miſerable *Kingdome of England*;) that is, once more to convert them to his true faith, and *Catholique Roman Church*, where it is only to be had; that they may ſee and ſubmit, before it be too late, to him whom they have pierced; and may (as *Chriſt* admoniſheth the *Church of Epheſus*) *remember from whence they are falln, repent and do their firſt works*, (*Rev.* 2. 5.) before all hope, to ſee the Kingdome flouriſh, be withered; and that by their falling from bad to worſe; there remaine nothing but a fearfull expectation of ſeeing it over-run, and poſſeſſed by ſome barbarous Nation, as the *Greek Churches* are by the *Turks*, (for their Hereſies moſt likely, and Schiſm from the *Church of Rome*,) or elſe, that they will become ſuch themſelves.

§. 6. Here you may ſee a Church that is the worlds SANCTUM SANCTORUM, *moſt holy place*, guilded with the lives of innumerable (both men and women) perſons of matchleſſe ſanctity, ſhining through the vailes of their coarſe cloth, and neglected fleſh; yea in the feebler

feebler Sex, God making his power (as he ſaith to S. *Paul*) perfect through weakneſſe. People ſo charitable to others, that they will forgive every one, but themſelves; and ſo ſevere to themſelves, that they had rather loſe the reward of their well-doing, than the puniſhment of their evill. Whoſe faſting and prayers, like empty-bellied inſtruments ſend up harmonious muſick to heaven, and exceed the Spheres. Who ſuffer no mutiny of paſſions againſt reaſon, or of reaſon againſt God. Who diſdain to ſtoop to the lure of ſenſe, or to ſerve it in any thing beyond the margent of neceſſity; but aſcending up to the mount *Tabor* of heavenly contemplation, do there abide with *Chriſt*, and are transfigured with the beauty of holineſſe; on whoſe hearts is written (that which was on the breſt-plate of *Aaron*) *Holineſſe to the Lord.* Theſe are thoſe noble Worthies of God, who like *Uriah* one of *Davids Worthies*, are aſhamed to injoy the pleaſures and delicacies of this life, while they conſidet that their great *Generall* wanted them; but like him ſpend all their time in ſuffering evill, and doing good; and are therein like to arched roofs, whereon the more

weight

weight is laid, the firmer and ſtronger they are. And are (many of them) ſo extaſied with heavenly raptures, that their unbodied ſoules leave them forgetfull of all things that may tend to their temporall preſervation. Having ſuch ſtrong impreſſions of the preſence of God, that whereſoever they are, or whatſoever doing, they ſo behave themſelves, as if with S. *Hierome*, they heard the ſound of the *Archangells* trump ſummoning them to judgment: Which high degrees of holineſſe they underprop with the baſis of humility; and (like the weightieſt eares of corn) bow down their heads the loweſt to the earth; and ſtand like figures in *Arithmetique*, where the laſt in place is greateſt in account. So that this alone may perſwade infidells that God was made man, while they ſee men thus made Gods. *Into their ſecrets O Lord let my ſoule come, let my glory be joyned to their aſſemblies.*

There you ſhall ſee Churches calculated onely for the meridian of fleſh and blood; whoſe Apocryphall Prieſthood cannot beget Canonicall, much leſſe ſupercanonicall vertues; whoſe Prieſts (like anticks which we ſee carved on the ſides of ſumptuous buildings, ſeem with their bowed

bowed ſhoulders to bear up the houſe, when they are indeed borne up by it: ſo they pretend to be the only Pillars of the houſe of God, but indeed have no ſhare therein, but what they derive from this *Church of Rome*; *Thou beareſt not the root, but the root thee, Rom.* 11.18. And what remaines of the perfume of goodneſſe yet amongſt the people, (bating the diſpoſition of nature) is but the reliques of the *Roman* ſcent, perhaps not yet utterly faded.

§.7. Laſtly look upon the *Roman Catholique Church*, and you ſhall ſee a thing ſo complete and perfect in all her dimenſions, as if it had been (as indeed it was) moulded on a heavenly frame, many members built up into one body, and that body united under one head, maintaining moſt ſweet and admirable correſpondence, having in it ſelfe all fit means for the ſpirituall conſervation both of the *individuum*, and *ſpecies*, of the particular body, and of the kind: For birth here is *Baptiſme*; *Confirmation* for ſtrength and advancement in the ſtate of grace: The *ſacred Euchariſt* for our daily ſtock of ſpirituall improvement and encreaſe. And ſo our ſpirituall ſickneſſes and

and wounds, which we receive in our *Christian warfare*, here are Physitians with the *balme of Gilead*, the good *Samaritanes* with wine and oyle to powre into our wounds, the holy *Priests* after the order of *Melchisedeck* with the *Sacrament of Penance* to cure all our maladies. And there cripts for these cures contriv'd with wondrous art; for as bodily evills are cured either with things of the same quality or the contrary, so here. For wounds given by the world, here is a cure by giving the world away in almes. For wounds received from the flesh, a cure by mortifying the flesh with fasting and other austerities. A cure for the fiery darts of the devill, by the darts of prayers shot up to heaven. And when we depart this life (for this warfare must not alwaies last) here is precious oile to embalme our soules with grace; which like the oyle to the antient *Roman wrastlers*, makes us nimble & agile in our latest wrastlings with the devill, that we may slip out of his hands, and be presented, rendering a sweet smelling savour unto God. And that this holy *Church* may continue in succession, untill her royall *Bridegroom* call her up to his own throne, here is *Holy Sacramentall Matrimony*, both to repre-

sent that union, and by grace to encrease it. And that this multitude may not beget confusion, here are *holy Orders*, by vertue whereof, they that are ordained do govern this society, as spirituall *Magistrates*, and conduct it, as spirituall *Captaines*, through the wilderneſſe of this world, to the land of *Canaan*, the heavenly *Jeruſalem*, which is above. Here is the true *Communion of Saints* both of thoſe in heaven, in earth, and under the earth, by the participations of each others Prayers, Merits, and Satisfactions. Here is, as in all well-governed Common-Wealths, Juſtice both commutative, and diſtributive: Commutative betweet God and *Chriſt*, who payed a ranſome for us, and purchaſed an eſtate for us, and we take poſſeſſion upon the conditions required: diſtributive in rendring rewards and punishments according to the geometricall proportion of mens merits or offences.

§. 8. Here are the *Arcana imperii*, high and myſterious things, ſuch as are worthy the wiſedome and contrivance of God. Things to be believed, by the world, thought incredible; things done by God, and to be done by us, by the world thought impoſſible, things to be ſuffered

by the world thought intolerable: and they are believed, done, and suffered, which could not be effected, but by a power omnipotent. And because they are so difficult, none but God could subdue mortalls to the belief and practise of them; and therefore, even because they are such, they prove him only to be their author. For who can imagine that *Confession*, a thing so much against the bias of flesh and bloud, or the belief of *Transubstantiation*, a thing so far above the reach of humane reason, could have got such possession in the soules of Christian mankind, and that without any externall violence, had not the finger of God writ it on mens hearts. In doctrines of this *Church*, that will admit the use of reason for their proportionableness, no things seem more reasonable; and where they are above reason nothing can be more sublime, and befitting God the Author of this *Religion*, and *Christ Jesus* the husband of this *Church*. God, who is the God of reason, (of which that small portion which man is Master of, which yet ennobles him above all bodily creatures, is but a ray from the splendor of his all-seeing sun-light, a spark from his celestiall fire) *worketh all things*

things according to the counſell of his will, *Epheſ.* 1. 11. which counſell implies prudence, and reaſon in his actions; according to the type of that eternall law whereby he workes himſelfe, and commands all his creatures to work. And by this character the doctrines and the diſcipline of the *Catholique Church* proclaim him for their Author; and are not therefore to be diſgraced (as they are by *Proteſtants*) by the ill-ſenſed name of policy; giving to the vertue of higheſt wiſedome, the ſuperſcription of deceitfull cunning. And the knowledge of thoſe things, which in the government of this nobleſt *Kingdome of Chriſt* ſurmount the reach of preſent reaſon, are reſerv'd for a reward of our humble belief, in the life to come; when our faith ſhall be happily turned into ſight, and we ſhall cleerly ſee, and be fully and eternally ſatisfied, with the reaſon of all thoſe things, which now our ſhort underſtandings have not line enough to fathom. *Excellent things are ſpoken of thee thou city of God*, *Pſal.* 86. 3. And as it is written of *Alexander* the Great, that his body was of ſuch an excellent compoſition, that it ſent forth ſweet vapours that perfumed all his clothes; and our *Saviour* we know

had such abundant vertue flowing from him, that it cured such as touched him; such is the body of the *Church*, of so rare, so holy, and so rationall a composure, that vertue goes out of her, and sanctifies; and wisedome, and makes reasonable all her garments, all her utensils, and whatsoever appertaines to her, *the smell of thy garment is like the smell of Frankincense*, *Cant.* 4. 11.

And if any third party that were neither of the *Roman*, nor of any *Protestant Church*, should observe the admirable frame of this *Church*, both in regard of the doctrine & discipline, he would surely say, as the *Apostle* to the Corinthians, (1 *Cor.* 14. 25.) *God is truly in you*; and with the *Patriarch* Jacob, *How dreadfull is this place? this is no other than the house of God, and this is the gate of heaven*; *Gen.* 28. 17. and as in the *Canticles* 6. 10. this is she *that goeth forth like the springing morn, faire as the moon, choice as the sun, terrible as an army in battel aray.*

But looking on the *Churches of Protestants* or any sort of *Heretiques*, he should see a body without a head; or (which is as monstrous) an *hydra*, a beast with many heads, and that possibly may have as many more, if Kingdomes should be lessened

and encreaſed: having a law without a Judge; but every one that is a party, claiming that power, in his owne cauſe. Where they have no aſſurance that their law is uncorrupt, but by the teſtimony of thoſe they account their adverſaries, and the greateſt lyars and ſeducers of the world. Who have amongſt them no faith but opinion, no charity, but humanity, no hope fitly tempered with fear, but bold preſumption and pretended aſſurance; for which, they that are the moſt confident, have the leaſt cauſe of any men in the world. Where there is no beauty, comelineſſe, or order worthy the Bride of *Chriſt*, nor yet of the deſign or owning of any generous, or wiſe and prudent man. But as ſome *Philoſophers* hold that the world was made by the accidentall concourſe of Atomes; So they ſeem to be made by chance, and by chance to come together, not being united by any internall form, but only in a politicall oppoſition of her, who is their Mother and Miſtreſſe.

The *Senate of Rome* having choſen three men to go on an Embaſſie, whereof the one had his head full of cuts and gaſhes, the other was a fool, and the third had the Gout; *Cato* laughing ſaid, that the *Se-*

had sent an Embassadour, which had neither head, heart, nor feet; And even such imperfect things are all heretical and deformed *Churches*, which want faith for their head, charity for their heart, firmnesse and perseverance for their feet. Holding such monstrous and absurd opinions, that they make up a bundle of Heathenisme, Turcisme, Heresie, and contradictions to common-sense. Can then any indifferent and prudent man, who knowes that God made the world with wisdome, in number, weight and measure, can he think that they are the *Church* of God, the deare *Sponse of Christ*, for whose sake he descended from his heavenly Throne, and took and lost humane life? Or *will he not rather say, that they are mad?* 1 *Cor.* 14. 26. Who are framed neither in number, weight, nor measure; their societies and *Churches* being (or being possible to be, according to their principles) as many as their persons; their opinions vaine and foolish; and their government confused and misshapen, seeming rather a chaos than a creation. In summe there is nothing that can be said for a true *Catholique Church*, but may be truly said for the *Roman*; & there is nothing that the *Protestant Churches* have

ſaid, or can ſay for themſelves, but have been, or may be ſaid by *Heretiques*; and are ſaid by thoſe who ſubdivide and ſepa-rate from them; which pretences if they be good in them againſt the *Church of Rome*, they are good in others againſt them; which yet they will not admit. So that the *Church of Rome* is the true *Church*, or there never was any true *Church*; and all *Proteſtants* are Heretiques, or there ne-ver were any that deſerved that name.

§. 9. What remaines then for all *Proteſtants* of what ſort or title ſoever, but to liſten to the voice which ſayeth, *Goe out of her my people, that yee be not partakers of her ſinnes, and that ye receive not of her plagues. Revel.* 18. 4. To redeem their ſoules from forfeiture, that have been thus long mor-gag'd to eternall death: and with the Prodigall ſon to returne home to the *Ca-tholique Church*, their *mother*, and thereby to God their *Father*, in whoſe houſe there is plenty of celeſtiall *Manna*, while they periſh for want of food, or become fellow commoners with the hogs, and feed upon huskes and draught: and thereby to give joy both to earth and heaven in their con-verſion; ſeeing that as the elements never reſt contentedly but in their proper pla-

so they will find no rest, but in the bosome of the true *Church*, which is the proper place of every *Christian*. To listen to the voice which crieth, *Return, return ô* Sunamite, *return, return*, Cant 6. 13. *And the Spirit and the Bride say, come: And let him that heareth say, come: and let him that is athirst come. And whosoever will, let him take of the water of life freely*; *Revel.* 22. 17. by coming to *Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angells: to the generall assembly and Church of the first borne which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to* Jesus *the mediator of the new covenant*, *Heb.* 12. 22. 23. 24. before he come to them as a terrible Judge, *revealed from heaven with his mighty Angells in flaming fire, taking vengeance on them that know not God, and that obey not the Gospell of our* Lord Jesus Christ, 2. *Thess.* 1. 7. 8. And that they may all doe so, especially the *Kingdome of England*, and most especially the *most excellent King* thereof; Strike, ô strike their and his soule, (O Lord) with thy omnipotent grace, whose magnetique vertue may draw his *Royall heart*

to thee, and make him a glorious and happy instrument of drawing others, till they all meet in the unity of the faith; so to continue, untill their mortality shall put on immortality, and his temporall crown of thornes be exchanged for an eternall crown of glory, *Amen*.

FINIS.

S. Ambr. Ep. 31. ad Valent. Imp.

Non erubesco cum toto orbe longævo converti, verum certè est, quia nulla ætas ad perdiscendum sera est. Erubescat senectus, quæ emendare se non potest. Non annorum canities est laudanda, sed morum. Nullus pudor est ad meliora transire.

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are no true Miracles among Protestants. p.240.

Chap.17. *Of the seventh Mark of the true Church, viz.* Conversion of Kingdomes and Monarchs. p.254

Chap.18. *Of the eighth and ninth Marks of the true Church, viz.* Sanctity of Doctrine and life. p.260.

Chap.19. *Of the tenth and last (here mentioned) Mark of the Church, viz. That the true Church hath never been separated from any society of Christians more antient then her self.* p.276.

Chay.20. *That the Pope is the head of the Church.* p.281.

Chap.21. *That English Protestants do much mistake Catholike Doctrine, being abused by the malice or ignorance of many of their Ministers. And that upon their own grounds they are obliged to inform themselves more exactly of the truth.* p.297.

(Chap. 22.) *Of Communion in one kind.* (p.331.

(Chap.23.) *Of the Liturgie and private prayers for the ignorant in an unknown tongue.* (p.351.

Chap.22. *Of the fooliſh, deceitfull and absurd proceedings and behaviour of Protestants in matter of Religion. And*

the vanity and injustice of their pretext of conscience, for their separation from the Roman Church. p. 336

Chap. 23. *The Conclusion; wherein is represented on the one side the splendor and orderly composure of the Roman Catholique Church: And on the other side, the deformity and confusion of Protestant Congregations.* p. 362.

The faults made by the Printer, I desire the Reader thus to correct.

Page 21. line 1. dele §. 5. p. 37. l. 2. r. *tittle.* p. 47. l. 25 r. *faith.* p. 61. l. 18. dele *come.* p. 71. l. 19. r. *dangerous.* p. 85. l. 14. & 15. r. *ununiversall.* p. 140. l. 24. r. *Psal.* 2. 8. p. 147 l. 3. r. *became.* & l. 17. r. *man.* p. 165. l. 9. r. *intermingled.* p. 168. l. 11. r. *unexpressible.* p. 188. l. 23. r. *to a* City. p. 199. l. 9. r. *tittle.* p. 201. l. 21. r. *one.* p. 208. l. 22. r. *all* meet. p. 210. l. 4. dele *ought,* & r. *accusing.* p. 221. l. 13. r. *call.* p. 261. l. 17. r. *of* hell. & l. 25. r. in *our.* p. 276. l. 23. r. *different.* p. 290. l. 21. r. *say of.* & l. 12. r. pillar *of.* p. 293. l. 8. r. denying *them.* p. 292. l. 18. r. *Bishop,* p. 307. l. 12. r. *as* his. p. 341. l. 15. r. *consequentia.* p. (358.) l. 12. r. *done* in. p. 358. l. 14. r. *to* this. p. 367. l. 15. dele *in.* p. 368. l. 5. r. *Vnion*

Postscript.

The French Printer to the English Reader.

WHilst this piece (so generally and deservedly lik'd and applauded both in the English Originall, and in the French Version) was reprinting here at *Paris*, the learned Author (returning hither from *Rome* in the very nick of time) hath thought fit to add a *Preface* and two new *Chapters* to it, the first, *Of Communion in one kind*; the other, *Of praying in an unknowne tongue*; both no lesse requisite, then abundantly satisfactory; So that I make no question, but the contentment and benefit you will receive thereby, will easily reconcile you aswell to the misnumbring of some *Chapters* & *pages*, occasioned by the Addition, as to some other *Errata's*, for which my ignorance in your language craves the benefit of a pardon.

Adieu.